

XI. CHOICE
SERMONS,
PREACHED UPON
Selected Occasions, in
Cambridge.

VIZ.

- I. *The Preachers Dignity, and Duty: In five Sermons, upon 2. Corinth. 5. 20.*
- II. *CHRIST Crucified, the Tree of Life: In six Sermons, on 1. Corinth. 2. 2.*

BY
JOHN STOUGHTON,
Doctor in Divinity, sometimes Fellow of
*Immanuel Colledge in Cambridge, late Preacher
of Aldermanburie, LONDON.*

*According to the Originall Copie, which was left
perfected by the Author before his death.*

LONDON,
Printed by R. B. for Iohn Bellamie, Henry Overton,
Iohn Rothwell, and Ralph Smith. 1640.



T
H

E
B
H
m
of

T
A
an
his
de



TO
THE RIGHT
HONOURABLE,
HENRY,

EARLE OF HOLLAND,
Baron of Kensington, Captaine of
His Majesties Guard, one of the Gentle-
men of the Bed-Chamber, Chancellour
of the Universitie of Cambridge, Knight of
the Most Noble Order of the Garter,
and one of His Majesties most
Honourable Privie
Councill.

The VViddow of the deceased
Authour, in testimonie of her humble
and thankefull acknowledgement of
his noble favour and respect, shewed to her
dearest Husband in his life time, presenteth
these ensuing Sermons, which are now,
according to the trust reposed
in him, published
by A. B.



and
the
on
tak
the
and
be
as
ou
fix
we
can
on
m
be
in
fo
m



To the Reader.



BE pleased to take notice, that here is presented to publike view, the true legitimate birth of the Authour, whose name it beares. He left severall Sermons under his owne hand, preached at speciall times, and in Auditories of greatest worth and estimation, the chiefe of which are now made publike, in these ensuing Sermons: other of his Sermons were onely taken from his mouth, in the publishing of which, the best care is and shall be taken, to publish them by, and compare them with the exactest copies that can be gotten. In both you have the Authours mind, as neare as can be, expressed, in his own words, without adding or detracting. In the latter, you shall finde the heads of the Sermons (which were all that were last perfected by the Authour) in a methodicall Analysis prefixed before them: they were his owne, both for forme and words; onely what he wrote in Latine, is translated into English, for the benefit of all, and the Latine you shall have inserted in the margin, in his own words, answerable to the severall particulars treated on in the Sermons: you may see a proofe of it in the Sermon upon 1 Sam.

2.30. if it had been sooner thought on, you should have found the like in all, you may expect it in the rest, except in some few, which are already in the Presse, or prepared for it. This shall be the token in every Sermon, by which the true birth shall be distinguished from such counterfeits, as might otherwise be fathered upon him. Be intreated to pardon the slips of the pen in writing, and of the Presse in printing, and then I hope you shall not finde any materiall imperfections: so I commend these labours, together with thy selfe, to the blessing of God.

A. B.

FIVE
SERMONS,

ON

II COR. V. XX.

Preached at *Cambridge*,

BY

JOHN STOUGHTON,

Doctor in Divinitie, sometimes Fellow of *Immanuel*
Colledge in *Cambridge*, late of *Aldermanbury*,
London.

Perfected by the Author in his life time.

I Theff. 5. 12.

*We beseech you brethren, to know them which labour among you,
and are over you in the Lord.*

Quanto sublimitas minor, tanto humilitas pretiosior.
Bern. in Epist. Dom. 2. Scrm.

LONDON,

Printed by R. B. for *John Bellamie*, and *Ralph Smith*,
and are to be sold at their Shop, at the three golden Lions
in *Cornhill*, neere the Royall Exchange. 1645.

FIVE
SERMONS

1777

1. preached at ...

1. Th
2. Th
3. Th
4. Th
5. Th
6. Th
7. Th
8. Th
9. Th
10. Th
11. Th
12. Th
13. Th
14. Th
15. Th
16. Th
17. Th
18. Th
19. Th
20. Th
21. Th
22. Th
23. Th
24. Th
25. Th
26. Th
27. Th
28. Th
29. Th
30. Th
31. Th
32. Th
33. Th
34. Th
35. Th
36. Th
37. Th
38. Th
39. Th
40. Th
41. Th
42. Th
43. Th
44. Th
45. Th
46. Th
47. Th
48. Th
49. Th
50. Th
51. Th
52. Th
53. Th
54. Th
55. Th
56. Th
57. Th
58. Th
59. Th
60. Th
61. Th
62. Th
63. Th
64. Th
65. Th
66. Th
67. Th
68. Th
69. Th
70. Th
71. Th
72. Th
73. Th
74. Th
75. Th
76. Th
77. Th
78. Th
79. Th
80. Th
81. Th
82. Th
83. Th
84. Th
85. Th
86. Th
87. Th
88. Th
89. Th
90. Th
91. Th
92. Th
93. Th
94. Th
95. Th
96. Th
97. Th
98. Th
99. Th
100. Th

1. The Connexion and Coherence of the words.

1. The occasion of them.

1. Imputations cast upon the Apostles.

1. Person, by reason of his meannesse.

2. Calling, by reason of his afflictions.

3. Removed and taken away: 4. Chap. 7. vers. where he doth plead for,

1. The excellencie of his Function.

1. The necessity of his worke: though afflictions doe attend him: for,

1. Hope of reward inciteth him, vers. 13. of the 4. Chapter, and 10. of the 5. Chapter.

2. Feare of Punishment incites him, vers. 10. 11.

3. Love of Christ constraines him.

2. Text it selfe.

1. The parts of the Text,

1. Institution of an Office.

2. Execution of it.

3. Explication of the words.

1. Subject, we: 3. degrees of latitude, as it respects,

1. Himselfe.

2. All his fellow Apostles.

3. All his fellow Labourers.

1. As it respects himselfe, he speakes in the plurall number, where is,

1. The Language of humility.

2. A Myserie of wisdom.

2. As it respects all Apostles: who do,

1. Agree in substance of commission,

2. Differ in circumstance of execution, } with Ministers.

They differ in two things: } 1. Their Mission was more Authentically.

2. Their Motion more observable.

3. As it respects all his fellow-Labourers.

2. Ambassadors.

1. Comparison holds betwene Ministers and Ambassadors; in three things.

1. They are both messengers.

2. Both from Princes.

3. Both about matters of mutuall behoofe.

2. The disagreement is in three things,

1. Ambassadors are sent, because Princes themselves cannot be present.

2. Ambassadors are to Princes only, or free States.

3. Ambassadors are set forth with some beſeeming port and Pompe.

3. For Christ: who may be conceived,

1. As the Author.

2. The end of this Ambassage.

3. Object, of these Ambassadors.

4. Doctrine: Ministers are Gods Ambassadors.

1. Explication.

1. The necessity, that God should send his Ambassadors to us.

1. On mans part, miserable extremitie.

2. On Gods part, most feeling and free compassion.

2. The conveniencie, that men and meane men should be sent, not Angels, in three Reasons.

1. From the nature of the thing.

1. Men have more ordinary and visible converse with men.

2. By this meane man is drawne to God in such a manner, as is suitable to his nature.

3. By this meane the gifts of grace are conveyed, as by a conduit-pipe, by the same nature.

2. It is most profitable for man.

1. It is a fruit of Christs exaltation, and a reall pledge of Gods affection.

2. It is a most probable and likely way to bring men to God: God deales.

1. More familiarly with us.

2. More credibly: for,

1. Men are knowne unto us:

2. They cannot deceive others, but they must also deceive their owne soule.

3. They confirme their owne words with their workes.

4. They sometimes set a scale of suffering to their doctrine.

1. More effectually.

3. It is the strongest bond of love betweene Christians.

3. God gaines most glory this way.

1. He magnifies his owne Power in this.

2. Mikes tryall of the obedience of his children.

2. Proove: by demonstrations taken from the nature of the doctrine.

1. The antiquitie of their doctrine.

2. Excellencie of their Ambassage.

1. Subject } of their Doctrine.

2. Project }

1. Sub-

1. Subject they teach.

1. Plainly of the incomprehensible distinction of the Trinity, &c.

2. Truly of mans blessed integritie, and cursed Apostacie.

3. Clearly of a strange marriage, the Divine nature with the humane, &c.

4. Sweetly of humiliation by the Law, of vocation by the Gospell, &c.

1. The project of their Doctrine: the salvation of man, which is,

1. The most noble and necessary worke.

2. Most befitting the greatnes, goodnes, and wisdom of God.

3. Most distant from the reach of reason.

3. Efficacy of their Ministerie: shewed,

1. In generall.

2. In particular, { 1. Extensively.

2. Intensively, it workes.

1. In the heart.

2. A strange worke in the heart, both those in regard,

1. Of the act it selfe.

2. Of the manner of working.

1. Without any helpe, *ex parte subjecti*.

2. Without any helpe, *ex parte medii*: or thus,

1. They worke upon the heart: which is,

1. The most free.

2. The most hard of any thing to work upon.

2. They work upon the heart in a speciall and strange manner: consider,

1. Act it selfe: it is,

1. A Resurrection.

2. A Generation.

3. A New creature.

2. Effect,

3. Termes betweene which this mutation runs.

3. The heart conferres nothing to this worke, not so much as a naturall receptivitie.

4. All this is done with weake meanes.

1. Not with inticing words of eloquence.

2. But with humility, simplicity, and plainnesse of speech,

Extensively, the efficacy of it, { 1. Extends to all Nations.

2. In despite of all opposition.

3. Application.

1 In Respect

2. In respect of those that enter into the Ministerie.

1. To those that are in authority : they must keepe out such as are defective.
 1. In sound understanding.
 2. In sincere affection.
 3. In unblameable conversation.
 2. To those that have children to bring up, and doe dedicate them to Gods service, let them not be the gift of,
 1. Some infirmities : or,
 2. Deformities.
 3. To those that are entering into the ministerie : they must be-
thinke themselves of all.
 1. Helps.
 1. Grace.
 2. Expedite their function.
 2. Ornaments that may
 1. A rich invention.
 2. A solid judgement
 3. A faithfull memorie.
 4. The skill of Arts and Tongues.
 4. To those that are too forward in this kinde.
2. In respect of those that are already in the Ministerie.

1. For instruction.

1. For their life, it must be,
 1. Holy.
 1. Exemplary : els they,
1. Dishonour
 1. The Countrey, from whence they come.
 2. The Person, from whom
 2. Dishearten the people in their way.
2. For their Doctrine : the title of Ambassadors commends many things unto them.
1. Fidelity : they must not goe beyond their Commission.
2. Humility.
3. Diligence : enforced from,
 1. The nature of their Service.
 2. The authority of their Master.
 3. The necessity of their Errand.
 4. The Reward of their service.
 5. The Punishment of their neglect.
4. Courage and resolution, against
 1. Feare.
 2. Flattery.

1. Feare of reproaches, nick-names.

2. Feare of the frownes of men.

3. Feare of the greatest sufferings: feare, } 1. If wee perish, wee flourish.

2. Cowardise is crueltie.

1. To those that are eminent in the Church, they must consider,
1. That no dignitie can make them so truly honourable, as the preaching of the Gospell.

2. The frequencie of this dutie is no disparagement to their greatnes.

3. To the people.

1. Offer no discourtesie to those Ambassadors, for,

1. God gives charge they should be inviolable.

2. It will pull all Gods judgements upon us.

2. Receive them as the Angels of God: give,

1. Attention,

2. Credit,

3. Obedience

} to their words.

1. When we go to Gods house, say, I go to heare what Gods Ambassadors will say unto me.

2. When we returne with benefit, say,

Blessed be thou, and

Blessed be thy counsell, and

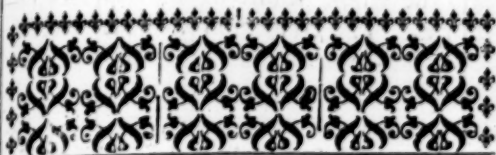
Blessed be the Lord, that sent thee to meet me this day.



A



ne
m
m
the
of
fe
in



2. CORINTH. 5. 20.

Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.



Purposed to have entered into these words abruptly; but the first words which stand as it were in the porch, being particles of speciall inference from the former, and therefore of necessary reference to them, tell me that I must borrow light at the next doore, that I may walke inoffensively. To give a touch then of the coherence. You may take notice of it, either as they depend upon the next verses immediately going before, or as they stand in the whole building, and are as it were woven

B

into

SERM. I.

into the whole frame of the Apostles discourse. The connexion with the precedent verses is very easie and perspicuous: you may ascerne the meaning, if you will but read the words, *And all things are of God, &c.* these are the words out of which you may easily draw, and (with a little turning of the wheele of your understanding) as it were spin the words that I have read, thus: *We have a commission to preach the word of reconciliation, that is the good will of God, for reconciling man to himselfe by the blood of Iesus Christ: We have such a commission from God: Ergo, we are Ambassadors for Christ.* But there is something more difficulty to observe how these make to the generall end and scope of the Apostle: give me leave to go back a little, and take the advantage of a run, that I may the better open the meaning of these words. The faithfull Apostle (as it is the condition of all that will be faithfull) met with many rubs and much opposition at *Corinth*, especially from the Colledge of proud *Pharisees* and learned *Jews* among them: among other things, his afflictions were laid in his dish, and that scandall of the meanenesse of his person, was interpreted as a reall prejudice against the truth of his profession. You will say, a brutish collection, and against a common rule of humanity; and yet, to say truth, it is the common opinion of carnall men; they judge of Religion by these outward

Dignity and Duty.

3

SERM. I.

outward impertinencies, rather than appurtenances, they cannot fancy the truth, because of the ragged garment that she weares. As on the contrary, the tyrant boasted that the Gods approved of his sacrilege, because he sailed home with a faire gale of wind: *Felix scelus virtus vocatur*, Mischiefe happy in the successe is called vertue: and with the Papists, the ostentation of the prosperity of their estate, is the best demonstration of the sincerity of their religion: belike they have clipt the wings of prosperity (as the *Athenians* did the wings of victory) that she cannot flie away from their Church: so in this, *Iobs* friends reason thus, surely thou art an hypocrite, or else thou hadst never come to this: And the *Barbarians* in the *A&S* conclude thus in their countrey barbarous Mood and Figure, when they saw a viper upon *Pauls* hand, surely that man is a malefactor, justice pursues him, and that vermin, as an officer of justice, hath arrested him. So do they of *Corinth*, according to their barbarous divinity, seeing *Pauls* misery, as they conceived it, call his ministry into question: But the *Apostle* wipes away both these imputations, the one cast upon his person, the other on his calling, with one answer, and stops two gaps with one bush, looke 4. Chap. 7. Vers. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. As if he should have said, our profession is honourable,

A&S 28. 4.

B 2

though

SERM. I.

though our person be contemptible; our Ministry is a treasure, though we Ministers be but earthen vessels; and these very earthen vessels, though they have but a base matter, yet they have a blessed end: for they proclaim to all the world, *that the excellency of the power is of God, and not of us.* Is it thus, might some man say, and is there nothing then that comes to your share? have you nothing but your labour for your paines? is there nothing to be gotten by the Gospell but blowes and persecution? Why then you may take all the gaires, and put them in your eye (as we use to speake) and see never a whit the worse, and then weep them out againe. But I wonder what makes you so faithfull in such a fruitlesse thing? why are you so hot for that which yeelds such cold recompence? The *Apostle*, besides the excellency of his function, alledges three reasons why afflictions did not daunt him, and dash him out of countenance, but he held on his course and diligence in publishing the Gospell: I will but point them out and passe them over.

1. From the hope of a blessed reward in heaven, from the 13. Verse of the 4. Chapter to the 10. of this 5.

2. From the feare of just punishment, and a curse, if he should have done *the worke of the Lord negligently*, in the 10. and 11. Verse of this Chapter, *For we must all appeare, &c.* and though here were weight enough to set the
most

Dignity and Duty.

5

SERM. I.

most rusty wheeles a going : yet because these two may work in base minds, and are in themselves but sinister ends, which many that seem to goe streight, may looke a squint upon : feare in the foreward, and reward and hope in the rereward marshall all his forces, and love in the maine battell, or rather, *tota in toto & tota in qualibet parte*, animates every one to valour and victory ; punishment is servile, and hope of reward mercenary. He addes a third motive, which is the peculiar character of a Christian mind, and that is love, in the 14 *vers.* of this Chap. *For the love of Christ constraineth us*, this is that which winds up his affections to that intention of zeal and fervencie. And I pray mark the words. Reward hath an attractive, and punishment an impulsive, but love hath a compulsive facultie. Reward drawes him, punishment drives him, but love hailes him forward, to the discharge of his duty : Hope like a tender Mother entices him with a reward, feare like a severe Master incites him with punishment, but love like a Sovereigne Lord commands him. Hope hailes before him, and feare blowes behind him, and both on each side row him, but love within him like the very soule of obedience teaches him a naturall motion. Behold againe a strange agreement, force and freedome, violent and voluntary, necessity and liberty met together, and married, and which is more, the most pure liberty with the most

B 3

power-

SERM. I.

ἡ μακάριος
 ἁγίος ἀνὴρ ἐρωτῶν
 ἁγίος ἀνὴρ ἁγίος.

powerfull necessity, *For the love of Christ constraineth us*, the sweetest natured affection. Love is growne a tyrant and will needs force and ravish the virgin, freedome of will; which hitherto hath been inviolate. Love constrains not by *forcible but by loving necessitie*, as *Plato* speaks. You see three goodly threads, which twisted all together have strength enough to draw the most sleepy sluggard out of his bed of floath, but you doe not see how they are fastened to *Paul*, you see three mighty engines, which are able to moove him that were immovable, but you do not see in what point they touch our Apostle, and yet that is the principall point: for if these generalities were sufficient, why doth not every *Vzzab* lay hands upon the Arke of God without any checke of justice? why doth not every man that is not a stocke or a Stoick, that hath any hope or feare or love, become a Preacher, a publisher of the Gospell? Yes I will tell you, *Paul* was an Apostle, he had a calling which authorized him, to doe what he did, and therefore all these wrought upon him, and encouraged him to doe it diligently. This is the handle on which they all lay hold; *Now we being Ambassadors for Christ*, hope invites us, and feare commands us, and love constraines us to strive for our victory, to see for our safety, to condescend to your infirmity in the faithfull execution of our ministry, and therefore in all earnest, obedient, and hum-

Dignity and Duty.

7

SERM. I.

humble manner, *we pray you be ye reconciled to God.* I have made bold to crop these few tops of flowers out of this Divine Garden which lies before my text, where I must dwell something longer, and I meane to scruze the juyce of them into my following discourse. And therefore if you find that it shall taste of this coherence, you see the ingredients, you need not suspect the operation. The summe of the words is the summe of the Word of God, they are a little Bible, an Enchiridion of the whole volume, all the letters are compendiously abbreviated in these few characters, all the particular words cast up into this totall summe, all the silver sayings reduced into this golden sentence, that it may be more portable. *We pray you be ye reconciled to God,* for here is the knowledge of God; *we pray you be ye reconciled to God,* here is the knowledge of man; *we pray you be ye reconciled to God,* here is the knowledge of him that is both God and man; *we pray you in Christs stead, be ye reconciled to God,* here is the knowledge of them that are sent from God to man, to bring man to God.

We pray you in Christs stead be ye reconciled to God. I shall not be curious in laying out the parts, a popular argument will be content with a popular distribution. I will but let the words fall into your eares and they will breake themselves into two parts. *Now therefore we are Ambassa-*

SERM. I.

ambassadors for Christ, as though God did beseech you by us, we pray you be ye reconciled to God. You see the words of their owne accord fall into two parts. 1. Yee have the Ambassadors, 2. The Embassage: The Ambassadors in the first words, *We are Ambassadors for Christ*, The Embassage in the rest; and then the last words of the first part [*for Christ*] are as it were the corner stone, in which the two buildings are coupled; the middle ring; in which the two extreames are joyned; the *communis terminus*, in which the two parts are continued; the joynts upon which they turne themselves, and clasp one with another: and perhaps I may expresse the same thing in better termes, if I call the first the charge, the second the discharge; the first, the institution of an Office; the second, the execution of it: In the first, we have one Proposition consisting of a simple antecedent, and a triple consequent; the antecedent *We*, we are Ambassadors for Christ: the primary consequent is *Ambassadors*; *We are Ambassadors*, which is attended with a double illustration, and so altogether make a treble attribution, as I told you: First from the Object about which they are employed, *for Christ*; *We are Ambassadors for Christ*: The second from the Author, by whom they are employed, *from God*; *We are Ambassadors for Christ from God*: indeed this is implied in the text, but must be supplied out of the context,

Dignity and Duty.

9

SERM. I.

as you may see easily, and shall see shortly. This is the first part, and the second is like unto it, as our Saviour said of the Commandments: for there we have one proposition likewise, which hath a sensible proportion with the former, but yet accompanied with some remarkable alterations: for, 1. It consists of a triple antecedent, and a simple consequent cleane contrary to it. 2. That which was the consequent before hath shifted his place, and is now become the antecedent, the whole being enriched with a new consequent, which was not in the former. 3. The three parts of the consequent have had a remove, that which was last, is commended and preferred to be first; and which was first, is degraded and rejected to be last; only the middle, as the center, is unmooved. And now thus it is; *We are Ambassadors for Christ from God*, ther's the antecedent, peeced out with the three parts of the former consequent: *pray you be ye reconciled to God*, ther's the consequent, but the order of the parts are inverted: for they should run as I propounded them, but they are propounded so, that they run cleane backward in a * retrograde motion, as the Artists speake: We as Ambassadors for Christ from God, comming from God, as though God did beseech you by us, comming for Christ, in Christs stead, or in Christs name: comming as Ambassadors or Orators, do play the Ora-

C

tors,

* x33' aia. nish-
1407.

SERM. I.

ἡ γὰρ κυκλική
ἐστίν.

tors, we pray you be ye reconciled to God. The last point of the first, is the first of the last, and the last of the last, is the first of the first, and so they close together much like the figure which the Rhetoricians called * a circular figure, and more like the year, of which the Poet,

Atq; in se sua per vestigia vertitur annus.

So that ye have in these words two propositions, like two Semicircles, and *we* is the Center upon which they both move; like two Hemispheres, and *we* is the Horizon, which divides the superiour from the inferiour; both which together make one solid Globe, and *we* is the Diameter, that cuts it into equall portions, a Semicircle of being, and a Semicircle of operation; an Hemisphere of office, and an Hemisphere of action: The first, *We are Ambassadors for God*, The second, *We as Ambassadors pray you to be reconciled to God*. The contriving of these rooms was so perplexed, that I am afraid my speech hath not given window enough to let in light enough to cleare the passages: I am sure I am glad that I have wound my selfe out of this intricate Labyrinth, though I were to breake the clue that guided me, and the thread of my discourse presently.

But now we have cut out the stuffe, we must goe about to make up the garment. To begin with the first. As the Stars in the Firmament have a double vertue, of illumination and influence, whereby they communicate themselves

Dignity and Duty.

II

SERM. I.

selves to the inferiour bodies : So hath every text in holy writ, an illumination of truth upon the understanding, and an influence of grace and goodnesse upon the will; and therefore I will endeavour to shew your apprehensions the light of truth in the explication of the words, so that they may shed their influence of grace upon your affections in their application. The first word that offers it selfe to our consideration, is the subject *we* : which though it be so concrete with that which followes in the originall that it hath lost it selfe, for there all that sentence is wrapped up in one word *ἡμεῖς*; as the lesser Starres when they have approached in too near a degree of propinquity to the Sunne, as it were conscious of their own presumption, they dare not be scene, or else they forfeit their light to the Sunne their soveraigne, and are eclipsed. Yet a good Logician, with his *Prometheus* fire, would sever these heterogeneals, and resolve them into their pure and primitive natures, and then would appeare a paire of arguments, besides the yoke that holds them together, as our translation renders it, *We are Ambassadors*. Well then, that first word (that we may take the just measure of the meaning of it) must be considered in three degrees of latitude. 1. It respects himselfe. 2. All his fellow Apostles. 3. All his Fellow-labourers in the Lords harvest. The body of it moves within himselfe,

SERM. I.

as in his proper and particular Spheare, the beames are cast abroad upon all the Apostles in a direct and perpendicular line, the beautie and lustre diffuseth it selfe yet further in an unpartiall liberality to every Minister of the Word, I, and they, and all, we are Ambassadors for *Christ*. 1. Himselfe, I, who was an abortive birth, a stranger, a wolfe, a persecutor, a traitor, an enemy to the grace of God, in my best principles of nature; I am become, by the rich mercy of God, a darling sonne, a Subject, a Shepheard, a Preacher, a Favourite, an Ambassador of the grace of God in *Iesus Christ*: I am an Ambassador. Thus the Apostle chews as it were upon his office, as the wounded *Hart* upon the famous *Distaffum*, and all the poisoned Arrowes of reproach and obloquy, drop off. Thus he shakes the *Viper* off his hand, which those barbarous enemies thought to have beene deadly; but the reason why he speaks in the plurall number, is because of humility partly, and partly of wisdom. It is the language of humility, when a man is urged to a necessary * selfe-praise, and forced by the importunity of others, to vindicate himself, yet to qualifie his speech as much as may be. So doth the Apostle here excellently, it seemes good to him to distribute this honour to many, that he may not seeme to attribute too much to himselfe, and this plurall number is a phrase of singular humility, and thus

* *deum magis*.

thus the stile of Princes runnes (we will and
 our pleasure) joyning their Counsell or the
 whole State with themselves : For I rather
 take that frequent anomalie for an intimation
 of modesty, then of majestie, though I am not
 ignorant how others apprehend it. Again here
 is a mystery of wisdom in this word. For as
 a Deere that is eagerly pursued will immerse
 it selfe into the whole heard, that so she may
 suspend the violence of the chase, by the am-
 biguity of the choise in such variety of game :
 So *Paul* being singled out by calumny, doth
 mingle himselfe with the whole fellowship of
 Apostles. Or as one in danger of arresting
 will take sanctuary in some priviledged place :
 So *Paul* takes sanctuary at the Colledge of A-
 postles. 1. This word besides the particular
 appropriation which it hath to *Paul* himselfe,
 must needs be interpreted, according to the
 true propriety of the number, and meaning ;
 and so it extends it selfe. 1. To all the Apo-
 stles. 2. To all Ministers of the Word, both
 of them are Ambassadors, for they agree in the
 substance of their commission, though there
 be some difference in the circumstance of the
 execution : the Apostolike office, indeed, car-
 ried a more lively resemblance of an Amba-
 sassage, then the ordinary Ministry, in two re-
 gards. 1. They were authorized by *Christ*
 himselfe, and so received their instructions im-
 mediately from his mouth, who is the King of

SERM. I.

the Church ; and accordingly were furnished with all sufficiencies , by the inspiration of his Spirit ; they bestowed not much time and travaile to speake forreine languages, (a thing necessary for Ambassadors) but as *Esaie's* tongue was touched by a *Seraphim* with a cole from the Altar , so they had cloven and fiery rongues, bestowed on them by the Spirit: beside that , they had the gift of miracles , as it were the broad seale of Heaven , annexed to their letters of credit. But with our Ministers it is not so, but they are brought up at the feet of *Gamaliel*, and trained up in the Schooles of the Prophets, and purchase their abilities (as he in the *Acts* did his freedome) with a great summe of labour, and time, and cost : and then the Church the Spouse of *Christ* , since her Lords departure, as a Matron, weares the keyes of authority at her girdle , opens to them a doore of utterance and admits them to the service of the Altar. As they had a more authenticall mission , so they had a motion more observable, which addes as it were life and spirit to the image, and picture of Ambassadors. They were dispatched into all coasts and corners of the world; but ours are fastned to some one place , like pillars of residence; but notwithstanding these petty differences, seeing they have the same sphear of activity, in which they moove, to reconcile men to God, and the same Sun of authority, by which they moove ,

the

the power of the Church, being the power of *Christ* derived to her, (as we call them the Kings officers, who are created not immediately by his Majestie, but in vertue of his power and in subordination to his Royall prerogative) And lastly, seeing the similitude may be preserved entire in both, though this variety be confessed: there being a difference in the type Ambassadors, much like that in the antitype of Ministers; so that either may answer the patterne: And our ordinary Ministers sute with agents or leiger Ambassadors, as the Apostles came neerer to extraordinary. In all these respects they also being included, the whole extent of this word *We* hath three degrees: 1. Himselfe, 2. All his fellow Apostles, 3. All his fellow-labourers in the Lords harvest. I have made some haste, but the time I feare hath over runne me much; and therefore for that which is behind of the explication, I will lay downe but the rude lineaments, and proportion, and leave the perfect colours and complexion to another time. The second word (*Ambassadors*) is a speech borrowed from Princes Courts, and applied to *Christ* his Church, by a decent analogy. Ambassadors are messengers from one Prince or State to another, about such affaires as concerne both. You may observe three moments of being, in this rude description; and accordingly draw out three paralell lines, in which, the

SERM. I.

the termes of comparison do runne along one by another in a sweet proportion. 1. They are both Messengers. 2. They are both from Princes. 3. They are both about matters of mutuall behoofe.

But, because you know a similitude is a tender thing, and must be gently handled, you must not squeeze it too much, and stretch it too farre, lest you breake the harmony and analogy, the Musicke and Logicke of the parts; I shall pray you to carry along with you three maine discords in which they jarre, least promising your selves an harmony, *Si Si a m m*, in every note and point; you be offended too much with every harshnesse and inequality.

1. Ambassadors are therefore sent from Princes, because them selves cannot be present every where: but the Lord of these Ambassadors, as he is in no predicament of time, because he inhabiteth eternity; so he is in no *ubi*, but ubiquity. 2. Ambassadors are directed to Princes only, or free Estates, and that from some Peere, who can neither claime subjection of them, nor superioritie over them to whom he sends. But these are sent to subjects, to vassalls, to rebels; from him, to whom all owe an oath of allegiance; to whose supremacy, the highest must subscribe; to whose soveraigntie, all the sonnes of the mighty are obnoxious in a politicall, naturall, essentiall order of dependance. 3. Ambassadors are set forth

with

Dignity and Duty.

17

SERM. I.

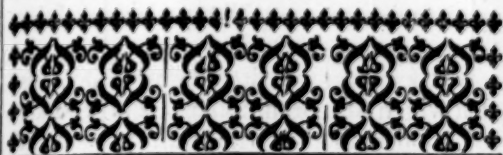
with some beſeeming port and pompe, that they may ſuſtaine the perſon of majeſtie, and ſupport the majeſtie of the perſon, whom they repreſent. But with theſe it is nothing ſo, the Chariots of their glory, are the ſhame of their Lords houſe, who, to ſpeak with reverence, is like ſome rich Gentleman in the Countrey, who in a bravery, ſcornes to bee brave. The third word of the Text remaines, [*for Chriſt*] which may beare a threefold conſtruction: wherein *Chriſt* may be conceived, either, as the author, or the end, the Alpha and Omega of this Ambaſſage, or thirdly, the object of theſe Ambaſſadors, the center, and circumference of their employment. But I promiſed but a delineation of theſe things: only give me leave to cloſe up all, with one obſervation out of the words: I noted before that this ſentence [*We are Ambaſſadors*] is cloſer truſſed up in the Originall, into one word *πρεſβευται*, a word of a precious emphasis, which is much abated, and very dilute, almoſt loſt in the tranſlation; for that word of action, ſignifying the office, may tell us ſo much in our eares, that thoſe officers muſt be men of action, they muſt be of a nimble and active conſtitution. The men of the earth may be of a more dull and ſad temper, they may fold their armes, they may ſtretch themſelves upon their beds of Ivory, and turne themſelves upon them, as the doore turnes upon the hinges: But theſe Meſſengers

D

of

SERM. I.

of Heaven, must be like Heaven in perpetuall motion : They may well fall to a *motus trepidationis*, if they but once forget their daily progresse. They that preach *Christ* the Sonne of righteousness, must be like the Sunne, who commeth forth of his chamber, like a bridegroom, and rejoyceth to runne his race, as a mighty man; and yet when they have done all, there will be many sonnes of darknesse, that will live in a night of security, and sleepe and snort in sinne : there will be many cold professors, that are frozen to their lusts, and will not be thawed by that Divine Lamp, and melted into the teares of true repentance. And therefore this translation, We are Ambassadors, *nimis lentum est*: We ergo Ambassadors, *hoc quoque est nimis lentum*. These Ministers must fly, like the *Cherubims* that give attendance in the presence of God, they must have fixe wings for expedition, in the execution of his will : they have wings upon their feet, a strange thing, wings upon their feet ; no they cannot foot it fast enough, but they must speed their race with flight, *remis velisque*, the booke they carry, is such as the Prophet saw, a flying booke ; and *Christ* himselfe in their ministry, sitteth betweene the Cherubims, and rideth upon the wings of the winde, and so communicates himselfe to all Nations.



2. CORINTH. 5. 20.

Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.



YOU may remember, that I proceeded thus farre the last time, to lay downe the coherence of these words, with the former, and to lay open the particulars in them contained. The first point of Doctrine, that we started then, was, That Ministers of the Word, are Gods Ambassadors. I touched lightly both the circumstantiall differences, which might be objected, and the substantiall agreement, which must be observed, as it was intended, in this metaphoricall speech; and there we coupled

SERM. II.

up. And though I determined then, to have gone over them more fully, yet because I foresee many things to be delivered, I will rather passe them over; contenting my selfe, with that which hath beene spoken, and descend to the confirmation of the truth propounded. But there is one thing crosses the way, and comes betweene me and my purpose: For, perhaps there are some here, who considering the name and nature of this exercise, will demand, or rather, command and challenge the resolution of a question, before I goe any farther. For what necessity can be imagined, that God should send his Ambassadors to us; or, if that be supposed, what conveniency may be conceived, that men, and meane men should be employed in so honourable a service? To the first part of the question, I shall shape an answer briefly. Looke as some royall King, when his naturall subjects, have unnaturally rebelled, and taken up armes against him; (like the churlish Israelites, *We have no portion in David, nor inheritance in the sonne of Ithai, every man to his tents O Israel.*) that he may curb their insolencie, with the bridle of Sovereigne authority; is ready to send forth a decree of wrath, by the hand of the messengers of death: But the young Prince, out of his speciall grace and princely compassion, stepping betweene them and the blow, and interceeding for them, is intreated to reverse the sentence, and dispatch

a Pro-

Dignity and Duty.

21

SERMON. II.

a Proclamation of pardon, to all such of them as within the prefixed period shall return to their obedience: So we having committed high treason, against the most High, in most ungracious manner, and lifted up the hand against our Maker (like the proud tyrant that belched forth this, *Who is God, that we should obey him? or who is the Lord, that we should serve him?*) whose hands had but even then fashioned us; and the decree of death being gone forth against us, Thou shalt dye the death; *Christ Iesus* the eternall Sonne of God, the Prince of peace, hath interposed himselfe for us, and latched the blow (that would have sunk us to Hell) upon his owne body — which he gave for us on the Crosse; that so réconciliation being made in his blood, the Father might be well pleased in him, to speake peace unto us, and proclaime a free pardon to all that should believe, by the silver Trumpet of the Gospell: *Returne, returne, for why will ye die ô house of Israel?* This is the necessity: wherein you may observe on mans part, no meritorious excellencies, but miserable extremity: On Gods part, no forcible compulsion, but a most feeling and free compassion, that caused him to visite us, with these comfortable messengers. And this I might exemplifie in all, if I would run through all kinde of Ambassages. As, some are to moove, and make marriages: So is this, to espouse the Soule to a noble Bridegroom, e-

SERM. II.

ven *Iesus Christ*. Some are for commerce and traffick; and so is this: that we might have a secure and sweet entercourse with the Lord, as once we had, before the league was broken in Paradise, in integrity: that the Lord might transport us to that *aureum vellus*, the robe of *Christs* righteousnesse, who was the *Lamb slain from the beginning of the world*; that *Pearle* of price, that rich *Margarite*, the Kingdome of Heaven; and might receive againe of us, by way of exchange, (a poore exchange, but very precious in his sight) our humble and thankfull obedience. But which way soever you please to patterne the materials of the similitude, you shall find no other motive but what I said before, Gods incomparable mercy, beholding with a tender and compassionate eye, mans irrecoverable misery. This may suffice for a taste of a farther answer, to the first point in the question, concerning the necessity why God sends Ambassadors; for I should but anticipate my following discourse, if I should labour to give the full satisfaction. The second point comes now to be considered. For if there must needs be Ambassadors, why are not some of those glorious Cherubims, and Seraphims, that shine with knowledge, and burne with zeale, that cry, *holy, holy, holy, Lord God of Sabbath*; that like courriers of the King of Heaven, attend upon his Royall person, and behold the face of their heavenly Father, continually

tinually ready to execute his will and pleasure; why are not some of these preferred to this honour? I am sure such a liturgie, might well becomme the highest Hierarchie; such a message, the tongue of Angels; such supernaturall truths, such Angelicall and Seraphicall Doctors. And who more fit to dispence the Word of God, the heavenly Mannah, the food of Angels, then the sonnes of God, then Angels? Who can tell me the mystery of this strange proceeding, that they should be neglected, and man exalted to this dignity? May not every one presume to refuse this office without presumption, and disobey such a command, without disobedience; or will not such presumption, be counted humility; and such disobedience, modestie? As *Moses* when he should have gone in Gods errand, *What am I, that I should goe to Pharaoh, or deliver the children of Israel out of Egypt?* though the Lord removed the scruple, when he answered, *I am with thee*; as if he should have said, count not only the multitude of enemies, and the likelihoods of opposition, as *Antigonus* his Admirall did, when he told him, that the enemies number farre exceeded his; but how many do ye set me against, said the King? but looke about you and see who is with you, *Behold I am with thee*, yet *Moses* was not satisfied, but replied the second time, *O my Lord I am not eloquent, nor ever was, but a man of a heavie mouth*
and

Exod 3. 11.
12.

Cap. 4 20.

SERM. II.

and a slow tongue, the Lord satisfieth him againe, but he is not satisfied; for after he had bid him consider, *who gives the tongue to man? or, who makes the dumbe and deafe, is it not I the Lord?* As if he should have said, it is the grace of God, *by which we are that which we are, and I am able to do all things by the grace of God, which enableth me:* And we may say of grace in this kinde, as the Poet doth,

*O mutis quoque piscibus
Donatura Cygni, si libeat sonum.
Totum muneris hoc tui est,
Quod spiro, & placeo, si placeo tuum est.*

Verf. 13.

Yet *Moses* could not rest but he leaves objecting, and fals intreating; *O my Lord, I pray thee send by the hand of him, whom thou shouldest send.*

2 Cor. 1. 16.

And who is so highly priviledged above *Moses*, that might not shrink as *Moses* did, when hee should consider with himself the weightinesse of the worke, and the weaknesse of his owne person, and say as *Paul* did, *who is sufficient for these things?* But it is time to frame an answer: Though neither our shallow capacitie can sound the depth of Gods counsels, nor he be bound to render a reason of his proceedings, yet he gives us both liberty to enquire with sobriety, and light to finde out so much that we may go away with reasonable satisfaction. And therefore I pray observe with me three principall Reasons, why the Lord
whq

Dignity and Duty.

25

SERM. II.

who wants neither wisdom, or power, to contrive it otherwise; either by immediate irradiation, upon the understanding, and influence into the will, or by the ministerie of the blessed Angels, yet thought good rather to make use of the helpe of man, for the bringing of man to himselfe, and working that mighty worke of conversion, which our Divines have thought, and taught not without some probability of reason, to be greater than the great worke of the first creation. The first, I take to be from the nature of the thing, wherewith this order stands in greater congruity divers wayes: For first of all, supposing things *in statu quo*, that God will have men descend by naturall propagation, and divide themselves into politicall societies; of which, and out of which, he will call some to grace, which shall come by degrees, not powred in all at once, but dropped in, *by little and little, here a line, and there a line.* It suites not with the nature of Angels, to have such ordinary, and visible commerce with men, as is necessary to accomplish this: for men in this case, must be alwaies feeding, as children use, and must have continuall hand and tending: well indeed they may be dry nurses, to watch, and preserve, and protect the children of God; but to be fathers to beget them by the immortall seed of the Word, to be wet nurses, to suckle them with the sincere pure milke of the Word, they can-

E

not

SERM. II.

not be. So that, unlesse we would imagine the whole face of nature changed, and all moulded into a new frame, this peece would not hold proportion with the rest. Nay, it were a thing irregular, and a kinde of violence to the Angelicall nature, to converse with men in this kinde, whereas we all know, *nullum violentum est perpetuum*, there be few Analogies, but there be none Anomalies that are perpetuall: Indeed the Lord uses them for the good of man many times, but their part is not to be alwayes on the Stage. 2. By this meanes, man is drawne to God in such a manner, as is most convenient for his nature, not only in regard of his composition (for by preaching of the Word, his sensible part is wrought upon, and affected) but also in regard of his freedom, for as in the free motions of nature, there is (that I may use a distinction something nice for the termes, but necessary for the thing) I say, a cooperation, without any coaction: so in the first motion of grace, though the Lord worke with a certaine infallibility, and as I may say, a sweet necessity, yet he doth not offer violence to any principle of nature, which hath some evidence, ever from this, that God workes it by man, so that if you looke to both the causes, the principall, and instrumentall, you may say it is the work of God, therefore there is no possibilitie of resistance; it is the work of man, therefore there is no shew nor shadow

shadowes of violence : and these two must goe together , for as the King in *Plutarch* said of a groat, * it is no kingly gift; and of a talent, † it is no base bribe : So may we say in this case, to worke with danger of failing , agrees not with the power of God ; whose will is not will, if not omnipotent , except it can worke what it will. Againē , to worke by way of forcing , agrees not with the nature of man , whose will is not will , except it will what it workes. I should enterpret my selfe more fully , for feare of unkind constructions , but that I must make haste. 3. There is a decency, that seeing the Sonne of God became the sonne of man, that the sons of men might become the sonnes of God; and we having all received of his fulnesse grace for grace, his gifts of grace should be conveighed as by a conduit pipe by the same nature : and therefore the Apostle , painting forth unto us that goodly body of the Church, of which, *Christ* is the head, makes *Apostles, Evangelists, Pastors*, all men, &c. the organically parts of that body, which receive sense, and motion, and direction from the head : and for this purpose, he is (as the head) *annointed with the oyle of gladnesse above his fellowes* , that is, in greater measure, and above, that from him it may distil by the higher to the lowest members. Now the Angels are not univocall members with us, under the same head, though for the effica-

SERM. II.

* ὁ βασιλικὸν τὸ
δῶμα.
† ὁ κυνικὸν τὸ
ἀνίμα.

SERM. II.

* *φιλανθρωπία.*

cie of *Christs* merit, whether it may any way redound to those blessed Spirits, I will neither peremptorily deny, nor dispute for the present: and therefore it is more meet, the Word should be committed to men than Angels, or any other creatures. The second principall reason may be this, because it is most profitable for man, that men should be Gods Ambassadors, and that in three respects. 1. Because this honour is both a fruit of *Christs* exaltation, *Who ascended on high and led captivitie captive, and gave gifts unto men*, and those gifts, are the ministeriall gifts, as you may see in the place: and besides it is a reall pledge of Gods affection to man, not only to the persons so dignified, but also in them to all mankind, even as great offices in the Court bestowed on any, are ordinarily arguments of great grace with the King. 2. Because it is a most probable and likely way to bring men to God, for many reasons, which I will but propound, and so proceed. 1. In that God deales familiarly with us, which is a wondrous art to win affection. You know the Fable of the *Theban* Dame, that was misperswaded to intreat *Jupiter* to company with her in all his majestie, to which when he condescended, she was so farre from taking that pleasure she promised her selfe from her goodly Bridegroom, that she lost her life: So could not our feeble spirits brooke the presence of the Divine glory, if

Dignity and Duty.

29

SERM. II.

if he should vouchsafe to come unto us in all his Royaltie. I will not tell you any Poeticall Fable, but the truth of God. The *Israelites* tryed this, for when the *Lord* appeared to them in *Mount Sinai* with thunder and lightning, they presently found their owne weaknesse, and made suit to *Moses*, *Let not the Lord speake unto us, lest we die, but speake thou unto us, and we will heare thee.* And therefore *Iob* wishes that God would lay aside his terrour, and reason with him familiarly, to which when the *Lord* graciously condescended, what was the issue? instead of his former disputation, he grew to this conclusion, *I abhorre my selfe in dust and ashes.* And God promises this as a blessing, *I will raise you up a Prophet from among your brethren, he shall teach you.* And therefore the *Lord* stooping to our capacitie, gives us so as we may receive, and speakes to us men by the mouth of men, as the most proportionable instrument to worke upon us. Not much unlike *Astyanax*, in the Poet, who when his father being armed came to embrace him, * the child forthwith hid his face in his nurses bosome, cryed, and being afraid at the sight of his father, when he saw his hairy Plume upon his Headpeece bending towards him. Like as the Sunne when he lists to be seene, delays his beames in some thicker cloud, that the edge of his brightnesse being abated, our dim eyes may not be too much offended. Againe,

Exod. 19. 18. 19

Iob. 42. 6.
Deut. 18. 15.

* ὁ παῖς ἐπὶ
κόλπον ἑστέ-
ναι πρὸς τὴν
ἐλπίδα τῶν
πατρὸς εἶπε
ἐλπίδα ἀποχρῆ-
σται καὶ
καὶ τὴν ἀποχρῆ-
σται τὴν
ἀποχρῆ-
σται καὶ
καὶ τὴν ἀποχρῆ-
σται καὶ

E 3

thus

SERM. II.

thus the troubled soule, may have free access to the Minister, which comfort could hardly be conveyed another way: especially, considering whom the Lord makes choice of, to bestow the riches of his grace upon, not the great ones of the world so much, but the mean ones. Now as you have seene in a Faire, the Countrey people will not venture into the rich Shops, among the fine Citizens, but had rather bestow their money on some countrey Chapman: so it may bee in this case: and therefore the Lord appoints men, and meane men, that even the meanest Christians may more freely repaire unto them. 2. Secondly, the ministry of Men, is more credible then Angels, or any other could be; for though their testimony be of more weight in it selfe, by reason of their accurate knowledge, and entire fidelity; yet I know not how a man may have more advantages to deale with us: for to let passe the irrefragable authority of the word of God, upon which all divine truths must stand, which would be needlesse, if it pleased God to take any other course than this; and to omit that it is hard to give such infallible characters, whereby divine illuminations, might be distinguished from diabolicall illusions, that all ambiguity might be taken away; I say, 1. First, men converse with us, are knowne, they are our brethren, flesh of our flesh, and bone of our bone, and therefore what suspici-

on

on can arise, that they, who are otherwise approved, should goe about to deceive us, in a thing that is as much worth as our soule is.

2. They cannot deceive others, but they must deceive their owne soule, being they are in *ad demnavi*, in the same condition.

3. They confirme their owne words, and adde a commentary of practice to the text of preaching, with their workes; and by tasting themselves of what they prescribe to us, securing us of all feare of poyson.

4. Lastly, they may, and doe sometimes set a seale of suffering to their saying: but I passe to the third.

Thirdly, the ministry of men is most effectuell, as for those respects touched before, and because they symbolize in qualities; whereas Philosophy teacheth, that there is easiest transmutation, where there is a Symbolicall quality betweene the agent and the patient: and because they sympathize in nature, so that there may be a secret attractive power, as we see in the Loadstone to the Iron, or rather a mutuall conspiring to embrace one another: So even by the very art of perswading: I know not what the tongue-eloquence of Angels is, and the Apostle seemes to mention them with intimation of excellency, neither will I maintaine against all commers that a man may be a better Orator than an Angell: but I know the Lord is, and he hath put his Word into the mouth of man, he that made the heart and

tryes

SERM. II.

οὐρανὸς ἰσχυρὸς ὅς
 ἵπταται διὰ κρεί-
 βων ἐρωσὶν
 ὅς ἰσθμὸς ἑλκῶν
 ἀρχέυον κατ-
 ἄνω.

tryes the reines, he knowes how to frame words that will affect the heart, and so they doe insinuate themselves into the darkeſt corners of it with wondrous power and efficacie. And this I know and dare avouch, that the highest mysterie in the Divine Rhetorick is to feele what a man ſpeakes, and then ſpeak what a man feeles. **Praxiteles* exquisitely drew love, taking the patterne from that paſſion which he felt in his owne heart. And therefore this advantage a man hath, that he having a portion in the worke of *Chriſts* redemption, hath himſelfe taſted, how ſweet the blood of *Chriſt* is, how ſoveraigne to a ſinfull ſoule, by experimental, as well as contemplative Divinitie. The heart beſt underſtands the language of the heart. But as this ordinance is profitable to men, becauſe it is honourable to the Miniſter, and beneficiall to the people, ſo there is a common utility redounds to both. For thirdly, it is one of the ſtrongest bonds of love betweene Chriſtians, who are hereby made givers and receivers in the moſt precious things, it is a knot to tie man and God together, God ſpeaking to man by the Miniſter, and man ſpeaking to God, it is the mid way as it were, in which they meet, and though there be more ſubtile bonds of faith, and Gods Spirit, whereby we are immediately united to *Chriſt*, and made members of his myſticall body: yet for our viſible communion with him in his politi-
call

call body, the Ministers are as it were the ligaments. There remains yet one of the three principall reasons, Why the Lord makes men his Ambassadors, and it must not be omitted, because it is the most principall among the three: and this it is. 3. He gaines most glory this way, for, the weaker the instrument is for outward pomp, or appearance, the greater had need to be the power, and so the praise of the artificer; *If the Iron be blunt, you must put the more strength to it,* saith Salomon in Ecclesiastes. Now you know how much the Lord esteemes of his honour: *I am the Lord,* (saith he by the Prophet) *And my glory I will not give to another.* And as *Xenocrates* said once to the children of one that had beene liberall to him, I have requited your father; (said he) for all men commend him for his kindnesse to me. And as *Themistocles*, when he entered into the Olympick games, and all the *Grecians* cast their eyes upon him, and pointed at him, and whispered one to another, This is *Themistocles* that delivered *Greece* from *Xerxes*, and the barbarous *Persians*, This is *Themistocles*, This day (said *Themistocles*) I confesse I am abundantly recompenced, for all the paines that ever I tooke for *Greece*: So the Lord looks for no other reward but this: And therefore the *Psalmist* repeates it very often, and very pathetically, *O that men would therefore praise the Lord for his*

Ecc. 10. 10.

F

good-

SERM. II.

* Μουσικητος
 ζεις βασιλης
 φιλιππου.

goodnesse, and for his wondrous workes that he doth for the children of men, Psalme 107. He gives all the commodity of the world to the sonnes of men, receiving only this Royaltie to himselfe; he calls for no other tribute, but that we attribute all to him. Now when he workes by simple meanes, all the glory comes entirely to him, there is none to share with him, none to cry halfe with him, mens mindes cannot rest in the inferior causes, they must needs looke higher and say, *This is the Lords doing, and it is marvellous in our eyes*: whereas if the meanes had many faire probabilities in them, God must needs be robbed of a great part of his honour: both because men are ready to thinke highly of themselves, and magnifie their owne actions, and also because others are ready to ascribe much to the immediate agent, who is intituled to the honour by the suffrage of the senses too, *Is not this great Babell that I have built for my owne magnificence* (said Nebuchadnezzar) strouting in his Palace: and the proud Physician wrote thus to King Philip, * *Mencrates* a god, to Philip a King: what title then might the spirituall Physician challenge, that revives soules? either arrogating all to themselves, or else dividing (as the *Ass* in the Fable did to the *Lion*) an equall portion to God and themselves; and as the Jesuites now doe, *Laus Deo & virgini Maria*, and then they would fall soone into the Cardinals method,

Ego

Dignity and Duty.

35

SERM. II.

Ego & Rex meus. Besides you see how fond men are of the instruments of their good, how ready they are to deifie them : most of the Heathen gods have beene dubbed so, because they have been beneficiall to men. Communicative bonitie (which we call bountie) hath such a lively resemblance of the Divinitie, that weake eyes can hardly know them asunder : it was once *Diomysius* his sophistry, *Dii boni sunt, eorum ergo bonitate utendum* ; but it is almost all mens naturall Logick, *Boni sunt, ergo dii sunt*, according to that in the Poet,

——— *Deus nobis hac otia fecit,*
Namq; eris ille mihi semper Deus. ———

And therefore the Lord prevent all such injurious usurpation, and vindicate his owne title, effects great things sometimes without meanes, sometimes with very small meanes, that in all matter of praise, the image and superscription may be his only. And therefore as when *Cæsar* and *Bibulus* were Consuls together, and *Bibulus* did nothing, being over-awed by *Cæsar*, they were wont to write in jesting manner, *Iulio & Cæsare Consulibus* : So if it please God at any time to assume man to be his colleague, in any great action, we must not say God and man did such a thing, but God and his grace, did such a thing. And it may be said well enough of him, as it was of *Cæsar* in in another cause, *Socium habet neminem*, he may

F 2

have

SERM. II.

have a companion, but he must not have a competitor. Perhaps indeed, the foolish Epicure, that couſened himſelfe with a ſilly Paralogiſme, and concluded, that God did not create the world, becauſe he had nothing to create it withall : *Qua ferramenta, qua machina, qui veſtes, qui miniſtri tanti operis fuerunt?* perhaps, I ſay, he, when he heard of Ambaſſadors from a God, and a new creation, and ſaw nothing but men, and weak men, Gods Miniſters, would make a ſcoffe againe, *as qui Miniſtri?* and would either denie the thing, becauſe he did not like the meanes, or would hardly be perſwaded, that ſuch Atomes could do ſuch great wonders. But God ſees not as man ſees: he in his wiſdome uſes this courſe, for the cauſe alledged. It is time to conclude, but yet give me leave to confirme this with two places of Scripture, and two examples: The firſt is the *2 Corinth. 4. 7.* *But we have this treaſure in earthen veſels, that the excellencie of the power may be of God and not of us:* I will not urge it becauſe I have uſed it before, ſince I entred into this argument. The ſecond is, the *1 Corinth. 1.* from *17.* to the end of the Chapter, a known Text, where the Apoſtle diſcourſes this at large, The ſumme is this: *It pleaſed God by the fooliſhneſſe of Preaching to ſave them that believe.* And againe, Brethren, you ſee your calling, how not many wiſe men after the fleſh, not many mighty, not many noble that are called: And where-

wherefore is this? *God hath chosen the foolish things of this world, to confound the wise, and God hath chosen the weak things of the world, to confound the things that are mighty, and base things of the world, and things that are despised, hath God chosen; yea, and things that are not, to bring to nought, things that are: and what of this? That no flesh should glory in his presence: and the conclusion of all is according as it is written, He that glorieth, let him glory in the Lord.* The words need no Commentary, and therefore I passe to the examples. The first you shall finde in the 7. of *Judges*, There the Lord overthrowes the *Midianites by Gideon*, who at first had gathered thirty two thousand men, but these were too many for the Lord to worke with, therefore he will have them as it were boyled by two decoctions, till they sunke first to ten thousand, but there were yet too many, then to three hundred; and then they march against the enemy, who were more then one hundred and thirty thousand, and covered the land like *Grashoppers*: but I pray, how were these three hundred appointed? we doe not read so much as of a sword they had, but they carried a *Trumpet in their right hand, and emptie Pitchers, with a Lampe in their Pitchers in their left hand*: and what did they? we cannot find a stroke they strooke, but only they blew their *Trumpets, and brake their Pitchers, and cryed, The sword of the Lord, and of Gideon*, and

SERM. II.

* in *serm.* 97.

their enemies fell downe dead, or fled before them: and the end of all is couched in the beginning of the Chapter, *Lest Israel should vaunt himselfe against me, and say, mine owne hand hath saved me.* The second, is the 6. of *Ioshua*, where the *Israelites* beseiged *Iericho*, and won it, a strange seige, and a strange victory: the Priests carried the Arke of God about the Citie, and blew with Rams-hornes, they compassed it about six dayes, and seven times the seventh day, and this was all: there was no other * seige laid, but the Arke of God; no other *Arietes* to batter the wals, but the Rams-hornes; no Ordnance, but the ordinance of God that commanded this; they did not lift up an hand against it, only they lifted up their voyces; they did not shoot once, but only shout, and the wals of *Iericho*, as it were willing to doe some holy service, on Gods holy Sabbath, did obeysance to the Arke of God, (as *Dagon* did) they fell downe flat, as it were, and worshipped the God of *Israel*. I made choise of these the rather, among infinite examples, because I may paralell both with the thing in hand, for the Preaching of the Word is but like the sounding of Rams-hornes (in the judgement of carnall men) towards the shaking of the wals of *Iericho*, towards the casting downe the strong holds of sinne. And the former would make a sweet Embleme of it. A Souldier with a Trumpet in the right hand,

hand, and an earthen Pitcher with a Lamp in the left hand, lively representing the Minister, who doth both in his ministry sound the Trumpet of the Gospell, and in his martyr-dome, break his body, like some earthen pitcher, that the glory of God might breake forth, through the humane frailtie, like a Lamp, and shine more bright and cleare. But I must passe over these, I will touch but one thing, and so conclude: for there is yet another respect in which God gets glory by this order, and that is, because by this meanes, he takes tryall of the obedience of his children, whether they will entertaine such homely messengers for his sake, who sends them, and yeeld obedience to him, whose will they publish. But too much of this argument, which I am affraid some may think needlesse, or fruitlesse: and the truth is, I should not have gone so farre in this path, if I had not observed some worthies of *Israel* all the way before me.



2. CORINTH. 5. 20.

Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.



It is reported of a *Saracen* Ambassador to *Charles* the Great, that sitting in the Emperors Hall at dinner with him, and observing two tables full of guests; the lower, of poore people (invited according to his accustomed manner) in ragged weeds and simple apparell, he asked what they were: the Emperor answered; These are the Servants of our God, whom we Christians worship, and I entertaine them for his sake: the upper, full of gallants, Courtiers in gold chains, and gay attire:

G he

SERM. III.

he asked also, what they were: the Emperor answered, these are my servants that attend upon my person: O, said the *Saracen*, if you preferre your servants, before the servants of your God, that they be brave and costly, and these be base and beggarly, I will never embrace your religion. I may not thinke there is any sonne of scoffing *Ismael* here, any bastard *Saracen* among these true sonns of *Abraham*, sonnes of Promise, sonnes of the Prophets, that will pick a hole in the coat of Gods true servants, his Ambassadors, that so they may picke a quarrell with Gods true religion: I may not thinke so. And yet I thinke I may take occasion here, to take away all occasion of doubting, that may perhaps arise in some weake judgements. For as *Aristotle* could not better apprehend, or expresse the magnitude of God, then by the magnificence of the King of *Persia*: so there may be some babes in *Christ*, not thoroughly weaned from the vanities of this world, that would require some outward eminencies in the Ministers of the Word, to prove that they are Gods Ambassadors; which if they be wanting, though they dare not contradict the truth, because they professe to believe so much, yet they cannot conceive the mystery, because they do not believe so much as they professe. And therefore having cleared this the last time, why God made choise of meane men for this honourable office, rather then of the

the Glorious Cherubims, and Seraphims, rather then of the sonnes of the mighty : give me leave now to produce some few evidences, by which it may appeare, that these men are indeed Gods Ambassadors. The ground of this is plaine (as I touched also before) for this great world, is a little Kingdome, wherein God is the soveraign Lord, the King of Kings, and all men for their possessions, are his tenants, for their functions, his Lieutenants; and in this great world, the little flock of *Christ* is a great family, in which, God is the great Master of the family. There can nothing be done in this family, in this Kingdome, without the authority of this Master, of this King, and therefore the Ministers of the Word, must needs be dispensers of his speciall favour, in the great family of his Church, from him, as from the great Master of this family. And againe, Ambassadors of his Royall pleasure, in his Kingdome of the world, from him, as from their supreme Lord the King of Kings. But why doe I produce the ground? the Text is plaine: *We are Ambassadors for Christ*, and if you cast your eyes back to the foregoing verse, you shall see from whom, namely *from God*. And the same Apostle, in the last of the *Ephesians* useth the same word to the same purpose, * *For whom I am an Ambassador in chaines*: where a man would think, hearing of an Ambassador, that he spake of a golden chaine, and

Eph. 20.
 ὡς ἀποστολὴν
 ἐν δεσμοῖς.

SERM. III.

* τὸ πρῶτον λέ-
γουσιν τὴν ἐνδεχού-
σαν τὴν ἀρχὴν δὲ
δεχά.

in some kind of vanity boasted of it. And indeed, the servants of God are noble and free, though fettered in chaines of Iron, as the slaves of sinne are base prisoners, though in chaines of Gold. And in this sense I thinke I may allude to the story and custome of wearing chaines, and say the Divell deales with them, as the *Aetoli* scoffingly said of *Titus Flaminius* the *Romane*. Generall, who pretended liberty to the *Gracians*, but yet held some principall Cities by Garrisons, that he made their clog smooother indeed than it was under *Philip* King of *Macedon's* tyranny, but as heaveie as it was. And againe, * Their feet are free from the stocks, but their necke is under the yoke; but this by the way. The same thing is affirmed every where through the Scripture in equivalent termes: Prophets are called *Men of God* in the Old Testament; and *Timothy* in the New is stiled a *Man of God*; and all Apostles *Servants of Iesus Christ*, the *Servants of God*, and *Angels of the Churches*, for this reason. But why do I enforce the Text? the truth is plain, and who is there here that doth not acknowledge it? Who is such a fresh Profelyte in the Lords familie, that doth not know his cognizance, his livery? As the Disciples said ignorantly to *Christ* himself, *Art thou only a stranger in Israel, and knowest not these things?* So it may be truly said to that Christian, if there be such an one, *Who is such a novice in Gods schoole,* that

Dignity and Duty.

45

SERM. III.

that if he hath but learned the Alphabet of the language of *Canaan*, cannot tell that they speak the language of *Canaan* : *Thou art a Galilean, thy very speech bewrayes thee*, said the maid to *Peter* : So may every Christian see the Minister by his speech, (as *Socrates* did) and know where they are, and from whom they come: or if any doe not understand them when they tell them whose Ambassadors they are, it is because they have not an interpreter (as the *Eunuch* said to *Philip*) they have not the Spirit of God, which should be their interpreter. But why doe I confirme the truth of this, the point is plaine : *That the Ministers of Gods Word are servants of Iesus Christ, Men of God, Gods Ambassadors*. Yet suffer me now (according to promise) for the further clearing of this, to adde a few probable demonstrations, (if I may so speake without a *Solécisme*) and because the Doctrine is the best, and truest * touchstone of the Doctor: I shall draw them all from the nature and qualitie of the Doctrine they teach. And here I might enlarge my selfe: for all those arguments that are alledged by Divines, to prove that the Scriptures are of Divine authority, might easily be perswaded to speake the same for the Ministers, and prove that they have a Divine Author : but I shall single out two or three most pithy and pertinent for my purpose.

And first I might place *Antiquity* an Ar-

G 3

gment

* *xytney*.

I

SERM. III.

gument much used, much urged by the ancient Fathers, against the ancient Philosophers: a good argument, if I had not little time enough for better: for though I have not such an overweening opinion of every Moth-eaten Manuscript, as your young and busie Criticks seeme to have: though I do not superstitiously admire, and adore every relique, and ragge of every Father, (perhaps of their own getting) as the Papists do: though I know there be sins of the forefathers mentioned in Scripture, there be an old Serpent, an old man, not commended: I wist there is *vetustas erroris*, as a Father speakes: there are *veteratores* as well as *veteres*, and not farre distant: to conclude, the *Gibeonites* musty bread and moldie shooes, are but a slovenlie argument of a long and tedious journey: yet I confesse, in a good sense, the Prophet *Jeremy* bids the *Israelites* inquire for the old way, which was the good way, as if *antiquum & bonum*, were convertible one with another, and both of them with *unum & verum*: In a good sense I approve the Axiome of *Tertullian*, *Quod antiquissimum, etiam verissimum*: I admit that of the Poet, *Veritas temporis filia*, though some allow *Platoes* elogy of the ancient, * Antiquitie is neere a Deitie: to conclude, I thinke, that true antiquitie in any Doctrine, argues the author of it to be time, that is the ancient of daies: I am sure it is so here, for though I find it not recorded in *Polydore*

* ὅτι παλαιοί καὶ
θεῶν ἰσχυροί.

dore Virgil, *De Inventoribus rerum*, yet I can warrant it out of better Authors, that Paradise was the first Parish, that had a Sermon in it, and Adam was the first auditor, that heard a Sermon in Paradise, and the fall of man, was the first Text of the Sermon, that Adam heard, and God was the first Preacher of a Sermon upon that Text, and these were the briefe notes, written by Moses in characters, of Gods Sermon, *The Seed of the woman, shall break the Serpents head.* So that God is not only as the Athenian Commander said he was, (being asked what he was) neither Bow-man (said he) nor Pike-man, nor Horse-man, nor Footman, but one that knowes, *istis omnibus imperare*: But God as he gave some to be Priests, some to be Levites, some to be Prophets in the old Law, and some to be Apostles, some to be Evangelists, and some to be Pastors, and some to be Preachers in the new Law, and is the Lord of all these, *qui solus novit illis omnibus imperare*: So he was himselfe, as I shewed, the first Preacher, and all the rest ever since, perform their office by an authority derived from him: they are the * Lords Vicars. This is the true antiquitie of the Doctrine, that Gods Ambassadors teach, of the function they have: not as they, who were wont to wear Moones in their shooes, so cleare theirs that they were † older than the Moon, they were rather * *Lunatick*, as the Gospell speakes: though the Church

* *οἱ δακτορες*
Gods Ambassadors.

† *πρεσβυταριστοι*
στανταριστοι
μηνος.

Serm. III.

Church of God may, even in this sense, bee said to have the Moone under her feete, as the Woman (in the Revelation) a Type of the Church, is said to have the Moone under her feet. But that which *Cyprian* alledges and allowes, *Non quod ante nos, ille, vel ille dixerit, sed quod ante omnes Christus*: and therefore wee may justly say to all other Doctōrs, as the *Egyptians* in *Plato* to the *Gracians*, * You *Gracians* are alwayes children; and to another Doctōr, thou art but of yesterday, but the Word of God endureth for ever, as God the Word is yesterday and to day and for ever the same, from eternitie to eternitie.

* ὅτι οὐκ ἔστιν
ἄλλος αὐτῶν
θεός.

2

But I passe from this to the second, which shall be, the excellencie of their *Ambassage*. For if the people in the *Acts*, for a little flashie eloquence in *Herods* Oration, could say, *The voyce of God, and not of man*. If *Plato* could discern some * beams of Divinitie in all Arts, for some obscure tidings of God, that they told him, *Grata de Deo fama in artibus sparsa est*. If *Pompey* were received by the Princes, *non tanquam ex urbe missus, sed tanquam è calo delapsus*, as the Orator speakes, because they found a beneficiall, though thin influence of his Justice and temperance upon them. If *Catoes* nobility, though he were but *Novus homo*, must be derived from heaven, and that by the best *Heraulds*, the minds of men admiring his vertues, *tertius è calo cecidit Cato*: Then I pray tell me in

ἀπορροιαὶ λέγεται
ἢ ἰνφλουέντια.

in what account should the Ministers be, to whom all these may be as truly applyed, as they were friendly supposed in the other: It is not with them, as it was with the *Persian* Lord, in *Apelles* Shop, whom the apprentices admired for his bravery, so long as he stood silent, but when he began to speake of things he had no skill in, derided him for his simplicitie: but cleane contrary, like *Ulysses*, in *Homer*, who stood like some silly Countrey fellow, leaning upon his staffe, saith the Poet, * but when he spake, he spake admirably. Let me intreat you to take notice but of the *subject*, and the *project* of their doctrine, and you shall see it: for he that teacheth plainly of the incomparable perfection of the Deitie, the incomprehensible distinction of the Trinitie, the depth of predestination, the power of creation, the skill of government, that there is a nature infinitely surpassing all nature, that it is one, yet three, three, and yet one; that all things were moulded in nothing, made of nothing, and yet kept from nothing, is not this man from God? Surely none but they that have learned of his Spouse, plowed with this Heifer, can aceed these riddles. Againe, he that teaches truly of mans blessed integrity, his cursed apostacie, the Diuell, the Serpent, the Garden, the Apple, the Woman, the funerall which *Adam* made for himselfe, the fall, how man was once full of sanctitie in his soule, beautie in his body,

H

majestie

αλλ' οτ' αἶψα
εν.
But when he
spake he spake
with a courage.

SERM. III.

majestic in both, the son of God, a vessell of honour, the tenant of Paradise, the heire of Heaven, the lord of the creatures, whom the very sacred Angels served, and the very salvage Tygers feared : but is become by his owne fault, a slave of the creatures, an heire of Hell, a vessell of dishonour, a child of the Divell in soule and body, and both the very sinke of sinne, and shame, and misery,

Hec ! quantum Niobe Niobe distabat ab illa!

Is not this the man from God? Surely if the Heathen did not understand their owne meaning, I cannot tell, but their words are very good, and I dare avouch with them, out of better Oracles than *Apollo's, de Carlo descendit*, † Know thy selfe.

I proceed, he that teaches clearely of a strange marriage, the Divine nature with the Humane, and yet a stranger; a marriage of justice and mercy, * a sweet marriage of a Virgin that was † Mother of a God, and an Infant that was * God and Man, of a God that was man, beginning, growing, hungry, thirsting, wearie, weeping, bleeding, and, that which was the wonder of wonders, dying, of a man that was God, rising from the grave powerfully, ascending into Heaven triumphantly, sitting at the right hand of God royally, trampling under his feet sinne, Hell, and death, and Sathan victoriously, and returning to judge the

† γινώσκει
αυτον.

As Euripides.
* καλλίστην
ἐνία
† θεοτόκος.
* θεογενής.

Dignity and Duty.

the quick and the dead gloriously: is not this man from God? To conclude, he that teaches sweetly of humiliation by the law, of vocation by the Gospell, justification by *Christ*, reconciliation with God, sanctification from sinne, resurrection from the dead, the terrible day of judgement, the glory of the Saints, the torments of the wicked, and the like, I will not aske you any more, but I tell you plainly, that man is from God. For, behold in these truths not a beame of Divinitie (such as *Plato* spied in all arts) but a body, or rather, not a shadow, for his beame was no more, (the word may be ambiguous) but a perfect body of Divinity. Neither is it possible that any man should invent, or conceive these sublime mysteries by naturall reason, since we see evidently, that no man can so much as accept or receive them being taught, without a supernaturall faith. And therefore as *Telemachus* said, when he saw a great light which guided his father and him in a darke roome, * surely there is some god in it: So let every one confesse when he heares these things from the mouth of Gods Ambassadors, *Non vox hominem sonat*, Never any man spake as he spake, as they said of *Christ*. I might adde something of that divine precept of moralitie, farre beyond the straine of Philosophy: for though the Academicks, Stoicks, Peripateticks, and Epicures travailed much in these Observations, and went farre, yet how short

* *ἢ μὴ αὐτὸς
θεὸς ἴσῃ.*

The Preachers

SERM. III.

3

* ὅτι γὰρ οὕτως.

† τὰ καὶ ἄλλα
τῆς βίης ἀπο-
ρίαις ἐξελθόν.

do they come? For here we have Rules more naturall than the Epicures; which made pleasure theit Empresse, and themselves her Parasites: more humane then the Peripateticks, which made Reason their Mistresse, and themselves her Schollars; more Heroicall then the Stoicks, which made Vertue their Goddesse, and themselves her Votaries; more divine then the Academicks, which made God there Idoll (I understand their Idea, which they did not understand) and themselves his idolaters, and so excelling every one of these great professors in their severall projects. The end remains, which I will dispatch in a word.

It is the salvation of man, the most noble and necessary worke in all the world, and most becomming the greatnesse, and goodnesse, and wisdom of God, to take into his speciall consideration and providence, man being his husbandry, as the earth is mans: And therefore it is absurd, as *Plutarch* hath well observed † to take the best things out of the compasse of Gods foreknowledg. To shew up this, it is absurd to thinke that *Solon*, *Lycurgus*, *Numa* published their lawes, as the Heathen did, from the gods, and that Ministers doe not preach the Gospell from God, since they brought many things against the rule of reason, and nothing above the reach of nature; but these teach nothing against the rule of nature, but many things above the reach of reason. It is absurd that every

ry

Dignity and Duty.

53

SERM. III.

ry petty benefactor of mankind should be deified, and these founders (I may terme them) vilified ; that they should be esteemed gods , even to the vilest vermine, among the *Egyptians*, and these should not be esteemed so much as Gods Ambassadors. The blind Heathen could not choose but see some splendor of Divinitie in these things . The Critick *Longinus* observed out of the description of the creation of the World, in the 1. of *Genesis*, that *Moses* was no ordinary man : and besides that *Imperatoria brevitās* (which *Tacitus* speakes of) he saw so much majestie in the relation : *In the beginning God created the Heaven and the Earth, and God said, let there be Light, and there was Light, let there be Earth, and there was Earth*, that he confesses * that narration had a seemely character and cognizance of the Divine power set upon it. The Platonic *Ammonius* also, so admired the storie of the Divine generation of *Christ*, in the first of *S. Johns* Gospell, *In the beginning was the Word, and the Word was with God, and the Word was God*, that he judged those words worthy to be written in golden Letters, and prefixed on the gates of all Temples. The men of *Lystris* likewise in the *Acts*, hearing the Apostles *Paul* and *Barnabas*, were so convinced in their consciences, that their Doctrine was divine, that they were something transported in their judgements, to thinke their persons were divine, and therefore would needs have

* τὸν τοῦ θεοῦ
λόγον ἔσθ' ὁ
θεὸς ὁμοῦ καὶ
μετ' αὐτοῦ.

H 3

wor-

SERM. III.

worshipped them as gods, with Priests, and Bells, and Garlands, and Sacrifice. And if I would give you a short draught of some truths, as they have degenerated into fables, among the Heathen, I might make them seeme with oce labour more perspicuous, and more precious: for as their unlikenesse to themselves (crossing and thwarting one another) confute them selves: so their likenesse to the truth, (intimating and as it were acting it) must needs confirme the truth. The tales of the golden Apples, and the *εμφορις* of the *Hesperidum horti*, and *Adonis* Garden, of the fiery Dragons that kept them, answering either to the flaming sword of the Cherubim, or the Serpent, to the true Paradise, the Garden of *Eden*, to the Apples of the Tree of Knowledge of good and evel, are sufficient for a taste. But it were a shame for me once to name these fabulous legends, since I did but name the Heavenly truth, which they have adulterated. To conclude, I thinke none but *Dauids* foole, *that hath said in his heart there is no God*, can find in his heart to say the messengers of these things are not Gods Ambassadors.

For, as for the rule of happinesse it selfe, which I touched in the last step of my former gradation, I wonder not, if men of the earth did *errare toto caelo*, they were ignorant of the three forenamed grounds, and it could not be therefore otherwise, they could not take the height

Dignity and Duty.

55

SERM. I^{II}.

height of Gods excellencie, in his nature, and
workes, and therefore could not found the
depth of mans misery in his fall: they were ig-
norant of the measure of his fall, and therefore
could not measure, nor comprehend, the
height, and depth, of Gods mercy in *Christ*:
they had not heard of Gods mercy in *Christ*,
and therefore could never teach, or thinke of
the profunditie of humiliation, the latitude of
sanctification, the altitude of glory, but vanish-
ing in their imaginations, instead of these,
groped in the darke to find mans *Summum bo-
num* in himselfe, and dreamed a pretty dreame
of a shadow of happinesse (* man is a dreame
of a shadow, as *Pindar* speaks) which they
meant to purchase with a shadow of wisdom,
and vertue, and riches, and honour, and plea-
sure: and in this respect, we must doe with their
bookes, as they say the *Jewes* did with the book
of *Hester*. The *Jewes* read the booke of *Hester* in-
deed, because they account it Canonicall Scrip-
ture, but before they read it, they let it fall to
the ground, because they doe not finde the
name of God once mentioned in it, as their
Rabbins have observed: So for the morall
treatises of Philosophers, we must read them,
because they speak of vertue, and happinesse;
but we should let them fall to the ground be-
fore we read them, because they doe not give
glory to the glorious name of God.

* *συνεστραφ
αὐτοῦ.*

I come to the third, which I mean to draw
from

SERM. III.

Revel. 1. 16.
A.C. 24. 32.

Jerem. 20. 9.

Esay 6. 6, 7.

Act 2. 37.

from the efficacy of their Ministry; for which purpose I might produce many expresse places of Scripture, and many plaine experiments: for this respect the Lord *Iesus* is represented in a Vision to Saint *Iohn*, in the *Revelation*, *With a sharpe two edged sword proceeding out of his mouth:* and when he talked with his Disciples going to *Emaus*, *Did not our hearts burne within us*, said they, *while he talked with us* ? In this respect the Psalmist saith of him, *Psalme 45. Thou art fairer then the children of men*, *Grace is powred into thy lips*, *Suada in labris sedit*, *Apes in ore mellificant*; tis true of him, for *Grace* is powred on his lips, a sweete attractive *Grace*, which is an eloquent beautie, as they say that beautie is a dumbe eloquence, and therefore *Thou art fairer then the children of men*; and it followes, *Thy arrowes are sharpe in the heart of the Kings enemies*: his lips and mens hearts are chained together, as you have heard the Embleme of the *French Hercules*. In this respect, the Prophet *Jeremy* saith, *His Word was like a burning fire*, *shut up in his bones*, and he could not stay, the Prophet *Esay* had his tongue touched with a cole from the Altar. The Apostles had the gift of fiery tongues, and what was the successe? at one Sermon of *Peter* three thousand were set on fire, and inflamed with the love of God, and come rather bleeding, then breathing forth these words to the Apostles, *Men and breithren what shall we doe* ? What should I tell you the voyce

Dignity and Duty.

37

SERM. III.

voyce of God is mighty, the voyce of God breaketh the Cedars, the Cedars of Lebanon, which is not only true of thunder (as interpreters expound it) but of the Word of God. For if *Caligula* trembled at that, I am sure *Felix* did at this, *Act. 24.* when *Paul* reasoned of *righteousnes and temperance, and judgement to come, Felix trembled,* a strange thing, that the accused party triumphed, and the Judge trembled it being touched with his affecting words, and trembling he had turned to *Christ*, as the Needle touched with the Loadstone, turnes to the North, and had shaped his course accordingly, *Felix* had beene happy as one saith: But this is the more remarkable, because, in the same place, *Tertullus* a curious Oratour had made a quaint oration with no such successe, as if the Lord would compare as it were with humane faintly eloquence, and teach us that all is but painted eloquence, in comparison of the divine power of his Word: Indeed they report, that when *Tully* pleaded for *Ligurius*, (I thinke) *Cesar* trembled, and the bills of accusations fell out of his hands, as it were wrested out by *Tullies* eloquence: but you shall see the difference anon. Yea, and *Paul* himselfe felt the force of this thunder, for in the very heat of his persecution as he marched furiously (like *Iehu*) to *Damascus*, he was arrested by a messenger from Heaven, *a great light shone round about him, and he heard a voyce from Hea-*

Act. 9. 3. 5.

I

ven

SERM. III.

* ἡμῶν
ἀπειλὴς καὶ φό-
βος.

* ζῶν λόγος.

ven, the light like lightning flashed in his face, and dazeled his eyes, and laid him flat on his back: But will you heare a terrible thunder-clap, *Saul Saul why persecutest thou me?* this was the thunder that boared his eares (as *Scaliger* reports of a countrey fellow that had his eares boared with thunder) and this was the lightning, which, as the Naturalists say, melts the Sword and hurts not the Sheath, that breakes the bones and bruises not the flesh: this was the lightning that broke *Pauls* heart and melted his very soule within him, and made him that was yet ** breathing out threatnings and slaughter against the Disciples of the Lord Iesus*, breath out more gentle and humble words, *Who art thou Lord? what shall I doe Lord?* and the like. I cannot stand to presse these, and yet I cannot passe over one place, because it is most effectual, looke *Heb. 4. 12.* *For the Word of God is quick and powerfull, and sharper then a two edged sword, piercing even to the dividing asunder of soule and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.* Who hath any gold weights and a ballance of the Sanctuary, that we may expend and weigh these golden words exactly? I pray marke, it is a *living Word*, yea more, a *working Word*, yet more, a *cutting Word*, yea, and more yet, a *piercing Word*, it is not as other written words are *mutus magister*, but *viva vox*, ** a living word*, it is not living, as some do (of whom it may be

tru-

Dignity and Duty.

59

SERM. III.

truly said, *Hic situs est*, as *Seneca* said of *Vitia*) but it is an * effectuall working word : it is not working, as some do, till they be cold again, or as we say, as good never the whit as never the better, but it is a cutting word : it is cutting, not lightly to raze the skin, and scratch a little, but it bites sore, it is a piercing word : it is like a sword, a bloody instrument, but that it is sharper, for the Apostle saith † sharper : the word is a word of comparison, but the thing is above compare, for it is * sharper then a sword, it is like a two edged sword (as I told you of *Christ* in the *Revelation*) it will cut which way soever it lights, either a savour of life to salvation, or a savour of death unto condemnation, as the Apostle speaks: but it is * sharper then any two edged sword, It was once said of the sword of *Goliath* by *David*, *There is none to it*, but I dare say it is true of the sword of God and of *Gideon*, the sword of God and his Ambassadors, for it pierces to the dividing of the soule and spirit: who is so acute almost that can distinguish these two by an intellectuall precision ? (I am sure Interpreters sweat about it) and yet this royall sword, like *Alexanders*, is so sharp that it cuts this knot with an actuall diuision, betweene the joynts and the marrow, not the hardest bones can abate or turn the edge of this invincible weapon; not the most hidden marrow can escape the dint of it, but as the Sun in the 19. Psalme, nothing is hid from the heat of it. To conclude, it is * a discerner

* ἐν τῷ λόγῳ

† τοῦ μακρότερου.

* τοῦ μακρότερου ὡς
καὶ χαίρειν.
2 Cor 2, 16.
* ὡς πῦρ

* ὡς πῦρ ἐν
τοῖς ὀφθαλμοῖς καὶ
ἐν τοῖς ὠτοῖς

I 2

of

SERM. III.

of the thoughts and intents of the heart: the strangest Critick that ever was, thought it not free from it : and whereas other Criticks pride themselves in restoring some obliterated monuments, stopping some gaps in old Manuscripts, taking up some stitches let fall in a Poet, this goes farther, and reads the very thoughts, *verba mentis*, the letters written in the soule, that *ab rasa tabula*, as the Philosopher calls it : I have put all the weights, graines, and scruples that I have into the Scales, and yet this place of Scripture as it is pure, (*the word of God is like gold which is tryed in the fire seven times*) so, for weight it weighs them all downe, which was the reason that I insisted the longer on it, for me thinks, this very place doth not only affirm that the Word is effectually, but confirme it exceedingly, being it selfe so effectually. I conclude this generall, he that knows the efficacy of this Word, cannot chuse but acknowledge the divinitie of this power, and be affected, as the Prophet *Habakuk* was, with the presence of God in his glorious works, *When I heard* (saith he) *my belly trembled, my lips quivered at the voyce, rottennesse entred into my bones, and I trembled in my selfe, that I might rest in the day of trouble.* There remains much behind yet, for I should shew you this in particular both *extensively* and *intensively* as it works, 1. In the heart, 2. A strange worke in the heart, both these in regard of the act it selfe, and then in regard

Habak. 3. 16.

regard of the manner of working, 1. Without any helpe, *ex parte subjecti*, the heart conferres nothing, not so much as naturall receptivitie. 2. Without any help, *ex parte medii*, no insinuations of wisdom, no tricks of Rhetorick, but with downe right blowes: and I could wish all unsaid that hath beene spoken, that I might spend my selfe wholly in these things, but I must touch them briefly. The heart of man is the most free and hard of any thing to worke upon, and to make an impression and stampe upon this hard heart, this heart that is so stonie, Adamantine, *harder then the mother Milstones*, as the Scripture teacheth. To compell this freewill, that *Domina sui actus*, the Queene in the soule, the Empreſse, it cannot be without a divine power, without a hand that is omnipotent; but the Ministers doe this by the Word, they mollifie, and wound, and break this heart, they incline, and bow, and draw this free will whither the spirit listeth: And *Clemens Alexandrinus* is not afraid to say, that if the Fables of *Orpheus* and *Amphion* were true, that they drew birds, beasts, and stones with their ravishing melodie, yet the harmony of the Word is greater, which translates men from *Helicon* to *Sion*, which softens the * hard heart of man obdurate against the truth, that *raises up children to Abraham of stones*, that is, (as he interprets) of unbelievers, which he cales stocks and † stones, that put their trust in stones and

* τῶν σκληρῶν
καρδιῶν ἀνθρώπων
ἡ τῶν λίθων ἀπα-
σταμένων.
† τῶν τῶν λίθων
ἐκείνων τοῖς ἀ-
ποστόλοις πρὸς
ῥωμ.

SERM. III.

* ἀγαλλίατα
θηρία.

* ἀλθιόν
φάρμακον πει-
θῆς.

stockes, which metamorphoses men that are
* beast-like wild, birds for their lightnesse and
vanity, serpents for their craft and subtilty, Li-
ons for their wrath and crueltie, Swine for vo-
luptuousnesse and luxurie, &c. and charmes
them so, that of wild beasts they become tame
men: that makes living *stones* (as he did others)
come of their owne accord to the building of
the walls of *Ierusalem*, (as he of *Thebes*) to the
building of a living Temple, to the everliving
God: this *mu* needs be a * true perswasive
charme, as he speaks. *Herodotus* relates of
Cambyfes, that being admonished of his drun-
kennesse by *Prexaspes* a noble Counsellour, in
a rage he commanded his sonne to be placed
before him as a markè, and his Bow and Ar-
rows to be brought, and He shot and killed the
boy, and then caused him to be opened, and
finding the Arrow in the midst of his heart,
he made this argument, that he was no drunken
man, and turning him to the father asked him
(with a cruell smile) what he thought of it: O
my Lord (said *Prexaspes*, betwixt grieve for
his sonne, and feare for himselfe:) I think the
gods cannot shoote better: I may paralell this
out of Scripture, and apply it to my purpose,
for the Apostles in the *Acts*, being charged
with drunkennesse, *Peter* steps up to make an
apologie, he takes his bow and arrowes (as the
Prophet *Esay* speaks) he hath made *my mouth*
like a sharp sword, in the shadow of his hand hath
he

he hid me, and made me a polished shaft in his Quiver:) hee shootes and smites three thousand with one arrow, and when they opened themselves, it was found they were pricked in their hearts: and you shall now be judges, whether I may not well say as he did with a little alteration, O Lord I thinke none but God, none but thou can shoot so well. I conclude this, the Ministers of the Word are stars in the right hand of God, (as it is in the *Revelation*) and therefore they dart their influence into the secret corners of the soule: their words fall high from heaven, and therefore sinke deepe into the hearts of men. As the *woman of Tekoah* was subtile, because the *band of Ioab was with her*: so they are powerfull because the hand of God is with them, they are the pen that write in mens hearts, but it is the hand of God. In a word, they beare such authority because they are men under authority, men of God, Gods Ambassadors. I should prosecute the rest, but I will rather leave the point abruptly then be tedious.



2. CORINTH. 5.20.

Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.



IT is a maxime in Divinitie received by generall consent of all, *Cathedram habet in celo qui corda docet* : and therefore I see no reason, why that which hath beene said should not bee a sufficient argument to prove, that those that sit in *Moses* chaire are sent from Heaven, except it be to those that from walking in the way of the ungodly, and standing in the way of sinners, are come to sit in the chaire of the scornfull. Yet I will adde a second degree, to put it out of question : for they doe not only worke upon the heart in generall

Dignity and Duty.

65

SERM. IV.

Ioh 14. 12.

nerall, but in a speciall and strange manner, as might be shewen many wayes, I will but touch the principall. It is our Saviours promise to his Disciples, *Verily, verily, I say unto you, he that believeth on me, the workes that I doe, shall he doe also, and greater workes then these shall he doe:* greater workes then these, O blessed Saviour, (might the Disciples say) how can that be? Thy name is Wonderfull, the great Counsellor, and thou dost wonders alone; and is not this one of thy great wonders, how we should conceive the wonder of this speech, greater workes then these, O blessed Saviour! The Schooles of men have an Axiom among them indeed, * Many Schollers are better than their Masters, but we have learned another lesson in thy Schoole, *The Disciple is not above the Master*, and it is enough, the Disciple be as the Master is, it is enough: O humble Saviour, among proud sinners, it is too much! greater workes then thou O Lord! didst not thou cure all diseases, cast out Divels, didst not thou rebuke the Feaver, and it durst not stay, chide the winds, nor as he in the Poet, expostulate with them, but chids them with authority, * rebuk't the winds, and they were silent, calmed the Sea, and walked upon the swelling waves, as it were upon some Marble pavement: and can there be greater workes then these? But who was that O Lord, was it not thou, that diddest raise the dead, that Rulers daughter at the

K house,

* πολλοὶ μαθηταὶ
καί τινες διδασ-
καλοί.

* ἐβλήθησαν αὐτοὶ
αὐτοὶ.

SERM. IV.

* *Banua* ē
Banias.

house, the Widows sonne at the Hearse, the two sisters brother (I meane *Lazarus*) in the grave, when he that stunk was revived with thy sweet voyce, and he that was bound hand and foot with linnen cloaths (which was * a miracle in a miracle, as a Father speaks) came forth and walked: and can we do greater works then these? Now we have begun to speak unto our Lord, suffer us to speake once more, though we be but dust and ashes. Didest not thou feed *five thousand men with five loaves*, five loaves, which by a strange Arithmetick were so multiplied by Division, and so augmented by Substraction, that five loaves sufficed five thousand guests, and yet *twelve baskets full were gathered up*, for thy twelve Apostles. Didest not thou cure the poore woman of her incurable issue of blood with a touch of the hemme of thy garments only: it was her contactus, but thy vertue O blessed Lord that did it, and shall we doe greater workes than these? Yes, they doe greater miracles, saith *Augustine*, *Maius enim est quod sanat umbra, quam quod sanat simbra*, comparing the last I mentioned, with that which is recorded of *Peter* in the *Acts*, that those which had diseases were healed by his shadow as he passed by: and they did greater workes that were no miracles, then all the miracles that *Christ* wrought, and they were the conversion of many soules to God by their ministry: and good reason it should bee thought

thought so, for if a shadow, a privation, a nullity may produce such a reall effect, then what shall we think of the light of the Gospell, the most beautifull, the warmth, the most active, the truth of the Gospell, the most powerfull quality in the world, if we believe the Wiseman? and two of which are so transcendently excellent, that it hath beene said, that if God himselfe would take a visible shape, he would make a body of light which should be acted and animated by truth as by a soule: Thou hast made light thy garment, and thou lovest truth in the inward parts. Yea, and that same Father affirmeth, that the justification of a sinner, is a greater worke then the creation of a World. *Aut si equalis sit utrumque potentia, cerè hoc est majoris misericordia,* as he concludeth it. The Schoole follow him in this, and dispute whether it be not simply the greatest worke that ever was; And determine that it is *ex parte effectus*, averring that the least worke of grace is greater then the greatest in nature: they doubt also whether it be miraculous, and leave it doubtfull. Our moderne Divines give a reason of it, because in creation there is only a negative indisposition of nothing, to being: but in regeneration, there is besides a positive opposition of sinne, to grace. I will not now discusse whether this be precisely true, or no: but a great work it is without question, as may appeare by the act which is called in Scripture

SERM. IV.

REV. 10. 6.

* ἀνάστα πάλιν

καὶ ἔρχου.

* ἡμεῖς οἱ

* ἡμεῖς οἱ ἀποστόλοι.

Ioh 3. 3.

* ἀποκαταστήσει.

Gal. 6. 15.

* μεταμετεμορφώσεως

* ἀποκαταστήσει.

* μεταμορφώσεως

* a rising from the dead, Blessed are they that have their part in the first resurrection, saith the Spirit, in the Revelation : † a generation, except a man be borne againe he can never see the kingdome of God, saith Christ to Nicodemus : * a new creation, saith Paul to the Corinthians : it appeares likewise by the beffect, the which is called the new heart, Create in me O Lord a new heart : A new man, That the new man may be renewed daily : A new creature, Neither circumcision, nor uncircumcision availeth anything, but a new creature : It appeares lastly by the terms, between which there is as much difference, as betweene light and darknes, death and life, Heaven and Hell, the Divell and God, *immane quantum* ! for these are the termes betweene which this mutation ruines, as the Scripture teaches us. Who can bring to passe this true * transmigracion, (*Pythagoras* dreamed of another) but he that is the Father of Spirits, and the Word that doth it, must needs be the breath of his mouth: This divine ^d Conversion (as *Plato* calls it, speaking admirably of it, though he knew it not) but he to whom the Prophet goeth in this case, *turne us O Lord, and we shall be turned*: this wondrous * change, as *Clemens* calls it, as I noted, but he that formed the mountaines, and of whom the Psalmist, *Manus tua plasmaverunt me*, he that formed man after his owne image: *Dii captis, nam vos mutastis & illas, aspirate meis: figmentum cordis*, saith *Moses*, The imagination of

MANUS

mans heart is only evill and that continually : but as for the heavenly work of grace, of holinesse, of a new man, is as the Heaven is said to be, and as the Protoplast was, *figmentum manuum suarum*, the workmanship of thy hands O Lord . In a word, none can restore or vindicate a man from the servitude of sinne, into the libertie of Gods children, and of a miserable bond-slave make one a * royall man , (as *Clemens* calls his Gnostick) but the great King, of whom it is said, *if his Spirit make us free, then are we free indeed* : the knot in which we were tyed is *dignus vindice nodus*, and our desperate case doth require a † strong helpe, according to the use and phrase of Tragedies. I could be infinite in this theme, if I would tell you all the wonders that they worke in the heart of man, the terrours of the Law, which make a man think that he is in Hell, more truly and more profitably, then the Jesuites doe their Clients in their chamber of meditation: by the consolations of the Gospell, which gives a man wings to flie into Heaven, and take sanctuary there from all afflictions, from whence he lookes downe upon this lower world with heroicall contempt and scorne, wondring at the vanitie of men, that are so greedy of vanities, whereas the whole World appeares to him (as the territory of *Athens* to *Alcibiades* in *Lucian*) but a spot of earth ; he scornes the best Orators to perswade him (as *Nazianzene* saith of *Cyprian*

* βασιλικός αὐτοκρατορ.

† θεὸν ἀπομνηστεύειν.

SERM. IV.

that he did in his Letters exhortatory to Martyrdome) to think that swords have not metall in them to do him hurt, that fire is cold, that wild beasts are gentle, that famine is dainties, that the hottest flames that ever Martyrs were burned in for *Christ's* sake were but like *Elijah's* fiery Chariot, wherein he rode in triumph into Heaven; and which is more, that these are are not Paradoxes in Christianity.

I can remember but one that gave such testimony of the power of any humane writing: and that was *Cleombrotus*, I thinke of *Platoes* booke, of the immortality of the Soule, which when he had read, he was so afflicted, that hee killed himselfe, to learne that without booke in the *Elysian* fields that he had read there, and enjoy that good that he imagined out of it. But how many thousand Martyrs, have set a seale of blood to Gods booke, and tooke it upon their death, that it was the most powerfull of all other.

But to bound my selfe: I purposed only to treat of the first worke, which I have already done: Yet I will adde one thing more, and but one thing. The untamed horses of distempered passions (as *Plato* calls them) which many times so hurry and wheele about the crazie chariot of reason, that they set the wheelles of judgement (upon which it should runne steadily) cleane besides the socket, even these are charmed and tempered by this heavenly musicke

sick, as the evill spirit in *Saul* was by the Harpe and hand of *David*. Excellently *Lactantius*, *Da mihi iracundum, da libidinosum, da avarum, &c.* and I will so inchant him with a few syllables, (he sayes no more, but *paucis syllabis*) out of Gods word, that I will make him meeke, chaste, liberall, and concludes this confident assertion with this Epiphonema, *Tanta divina sapientia vis est, ut in hominis pectus infusa, matrem delictorum stultitiam una semel impetu expellat.* It is more then time to shur up this point: briefly therefore, it is absurd to say of naturall generation, *Sol & homo generant hominem*, and yet to thinke of spirituall regeneration, that the sonne of man can doe it without the sonne of righteousness. And if the principles be true that the masters of that art have delivered in conveyance of water, *Aqua tantum ascendit, quantum descendit*: then this water of life, which makes a man ascend to God, must needs have descended from God first, and the Conduitt-pipes, the Ministers of God, must needs be Organically, not Authentically agents, in the cures they worke with it, they must be the instruments of God, Gods *Ambassadors*. The third degree followes, which is, the heart of man conferres nothing to this worke, to this great worke, not so much as a naturall receptivity: if there were apprehension in nature, the difficultie would not be such as to prove a Divinitie, but to make Adamants receive impressions like

SERM. IV.

Rom 8. 7.
 * ἐχθρὸς τοῦ
 θεοῦ.

† τὸ φρόνημα
 * Matial.

* ὡσαύτως πῦρ
 ὡς τὸ ὕδωρ
 ὡς.

* χαλαρὸν τὸ
 πρὸς ἀνθρώπου.

like waxe, to teach a stone to fly like a bird, to swimme against the streame, to croud against the multitude, to saile against the windes, to make a man against the corruption of his nature, against the nature of his corruption, a man of the World, to favour and relish the things of God: I know not what strength in nature can make it good, what authority can warrant it: *The best wisdom of the flesh is* (saith the Apostle) * *enmitie with God*: most significantly † the most refined wisdom is not only an enemy, but even enmity to God:

Non vitiosus homo es Zoile, sed vitium, said the * Poet, with some affinity to this phrase. I will illustrate this but with a word or two out of *Nazianzen*, and so leave it, because I perceive the time passes, and the thing hath beene touched in part already. Such is the corruption of man, that propound any divine good to it (saith he) it is entertained, * as fire by water, or wet wood with hissing: So grace is almost hissed off the stage with scoffs and taunts: I cannot tell, but me thinks I could bid the secure and carnall men, if there were any such among us, beware least it prove that they have learned that hissing facultie from the hissing serpent: but to goe on, propound any evill, * like fire to straw, as he shewes elegantly, like the foolish Satyre that made haste to kisse the fire, like that unctuous matter, which the naturalists say that it sucks and snatches the fire to it, with which

which it is consumed. Nay, this is the great difficultie of a Pastorall cure, saith the same Father, that whereas in other medicinall, the diseased party is termed a patient, and may be so, because hee is willing to subscribe to that which his Physitian shall prescribe him : In this theologicall, it is cleane contrary, a mans selfe is his greatest sicknesse, * like a franticke person that fals foule with his best friends, † we are valiant against our selves, and we defend what we affect : like corrupt Lawyers, to plead an ill cause, and they which * are more generous without all colouring or cloaking the matter, runne bare-headed as we say, runne on shamelesse to all wickednesse : who shall helpe poore man in this miserable condition, *nam quid miserius est misero non miserante seipsum*; saith *Austin* in his Confessions: even thou O God who art *Pater miserationum*, which workest mightily with thine owne word in the mouth of thy Ministers, thy Ambassadors. The fourth and last degree will make this prooffe square and sure, a good prooffe; like *Aristotles* good man, † quadrangular, and therefore we must not omit it. This worke of the Ministers upon the heart, which is so effectual, and yet so much against the haire, against the bent of the heart, besides all these, it is done with silly instruments. The Philosophers and Rhetoricians make a Goddesse of their eloquence, and by the power of her divinity.

L

thinke

* ὅς τις ἀνδρῶν
ταῖς κατὰ τὸν
συμπαχύντων.
† καὶ ἰσχυρῶς ἀν-
δρῶν καὶ ἀνδρῶν
τὸν καὶ ἀνδρῶν
συμπαχύντων τοῖς
πᾶσι ἀνδρῶν
ἐκείνῳ.
* οἱ γὰρ ἀνδρῶν
ἐκείνῳ τῷ κα-
ταλῶν καὶ
ἐκείνῳ τῷ κα-
ταλῶν καὶ
ἐκείνῳ τῷ κα-
ταλῶν καὶ

† πρὸς τὸν κα-
ταλῶν καὶ

SERM. IV.

* ἀρετολογία.
† ἡ πόλις ἡ ἀρχὴ τῆς
πόλεως.

* ἡ ῥητορική.
† ἡ πίστις.
* περὶ τῆς ῥητορικῆς.

thinke to bewitch and enchant their auditors as they please, and to scrue themselves into the most retired parts, to take the heart * the chiefe City or Metropolis of mans affections : they admire her, they studie her, they pray her † charme this man : yea, and to say the truth, who is such an infant that hath not heard of the power of eloquence? And yet it is not this that doth this great worke, it is another * perswasive goddesse, that breeds this settled † confidence, this grounded * perswasion of a Christian, it is humilitie, and simplicitie, and plainnesse of speech that doth it, as the Apostle declares to the *Corinthians* : such is the Scripture language, such the Ministers. And as *Plutarch* observed out of the naturalists, that the seed of those that are lascivious and incontinent is not * fruitfull, and applies it to the great talkers : so I make no question, but wanton and lascivious Rhetorick, makes the immortall seed of Gods Word more unfruitfull ; like a sword wrapped in wooll, that cannot cut ; like an Oke embraced with the flattering Ivie, that will not thrive and prosper. I doe not condemne Rhetorick : the genuine tropes and figures in a solid speech are like *arrowes in the hand of a mighty man*, as the *Psalmist* saith in another case, *bleſſed is the man that hath his quiver full of them*. And as the Philosopher said of Oyle, observing the use to be good, but the abuse to be great, *Male sit illis cinedis* (said he) *qui rem optimam pessime infamant*,

marunt : so may I say, the use is good but the abuse is great of eloquence: and therefore away with these effeminate, and unmanly Orators, that have cast a shrewd asperſion upon a noble profeſſion : As for the modeſt and ſober uſe, that is true of Divinitie which *Seneca* ſaid of Philoſophy, that is true of eloquence which he ſaid of wit, *Philophia non renunciat ingenio; Theologia non renunciat eloquentia*, for there is an eloquence in the Scripture, which is more then eloquence : the Rhetoricians may call theirs an * Allurement of the ſoule, but this is a † tranſmigration as I told you : theirs may *perfundere animum*, but this doth *perfringere* : they may delight, but this doth raviſh with a divine Enthyaſme : theirs is properly oratory, but this is, to ſpeake more properly, Imperatory, which is then moſt full of Affection, when it is moſt free from affectation : theirs is more Scholaſticall, but this is more majeſticall, as beſt becomes the mouth of Princes, as the noble Lord of *Pleſis* hath well noted of the ſtile of the Scripture.

But the beſt of their *nervi* and *tori*, the beſt ſinewes and ſtrength, is but as *Longinus* obſerves of ſome childiſh Orators, * their ſchoole wit through curioſity ends in folly, or frigidity and chilneſſe, in compariſon of this.

To end this, I can beare well that they brag of their *Arcula*, *Myrotheſia*, and *Lecyſti*, like ſome deformed woemen of their boxes, out of

L 2

which

* Συζευξία
† μετα-
μετα-
μετα.

* σχολαστική.
νοησις ὑποφω-
ρητικὴ εἰς συ-
χρότητα λόγου.

SERM. IV.

* μετὰ πολλῆς
φαντασίας.
† μετὰ πολλῆς
αδυναμίας.

* ὁ σὺ λαλεῖς
ἀλλ' ὁ πᾶσι
σιγᾷ.

which they draw a painted and greasie beautie. But I cannot brook that they should speake of thunder and lightning in their Orators, ignorant and silly men, as though these fiery Meteors were bred, or did appeare in this lower Region, so far from Heaven. No, no, as they said once of Christian Souldiers, that they were *Fulminatrix Legio*, so I may say of the celestial Hierarchie of the Angels of the Churches, the Lords Ministers, that is *Fulminatrix Regio*; and if I be not deceived, he should not be much amisse, that should call the Pulpit the shop of thunder: all other *Pericles* have but *brutum fulmen*, in comparifon of that, as you may conceive out of that which hath beene spoken: and that which is the wonder in this, all this is without any pomp or shew, not * with great pompe, but † with great weaknesse and infirmity rather, which argues the evidence of the Spirit and the power of God the more strongly. I conclude therefore. As one said of *Demetrius Pompeii libertus*, who spake much, but had nothing to doe, when *Pompey* himselfe who did all, but said but little, I regard not (said he) * what thou sayest, but what he doth silently: so may we say, it skils not so much what the Minister said outwardly, as what the Spirit workes inwardly: since the efficacie of their words depend not so much upon themselves, because they are good orators, as upon the Spirit of God, because they are Gods Orators, Gods

Gods Ambassadors. I have finished now the explication of the intensive efficacie, I must adde a word of their extensive, for so I was constrained to call them for distinction sake. I meane it thus: If you take a view of the whole world you shall scarce find a region, of which the Ministers of the Gospell may not say as he in the Poet,

Quæ Regio in terris nostri non plena laboris ?

The Sects of Philosophers were distinguished by the names of * *Italick*, and † *Ionick*, as *Laertius* tells us, but Religion is characterized and known by the name of * *Catholike*. Now wee know there is nothing commonly received, but either by the law of nature in morall, or by the law of nations in politicall affaires: Now the faith of *Christ* preached by the Ministers being dispersed over all, and not imprinted in all, by either of those it cannot be but probable, that it proceeds from the grace of God, who is the God of nature. Againe, as the great Mathematician said once to the King, * let me have a place to stand on, and I will move the earth, implying that the moving of this earth could not be supposed without a firme standing on some other earth granted: so the moving of the whole earth by the Ministers, to the embracing of the faith, must needs evince a fixing of them in Heaven, from whence they are sent, and the rather because of that great

* ἰταλικοῖ.
† ἰωνικοῖ.

* καθολικῇ.

† ὅς τις πρὸς τὴν
πᾶσι γῆν κινήσῃ.

SERM. IV.

opposition, which they finde every where, which will compell us to grant the former supposition. You have seene the Embleme of an earth besieged round with many windes, the Devill on the one side blowing, and the Pope the Devils instrument on the opposite side blowing, and the Cardinals the Popes agents on each side betweene them blowing, and the Turke at another corner blowing, and all to shake this earth: and yet notwithstanding all these, the word is written in it *immobilis*, the word is written in indeleble characters, and it is unmoovable: and it may well be said of all these blowers, as the Orator said of the *Athenians*, comparing them to men running up an Hill, * they blow hard, but runne slow. The Earth is the Ministers of the Gospell, and that Word which they preach, all those and many other lay their heads together, to blow it away, but all in vaine, for the finger of God hath written *immobilis* upon them, and his decree is like the *Medes and Persians*, that cannot be changed, but what he hath written he hath written: *Nulla litura in Decretis sapientum*, tis true of God: and good reason, the *Spirit*, as the wind, bloweth where it listeth, as *Christ* saith, and it is folly at least, if not madnesse, as *Pythagoras* speaks, * to blow against the winds. The Word is like the † Lampe that is unquenchable, in the storie which laughs at the winds (*videbis ventos*, saith he) that swell, and pisse,

* μίαν ἐν τῇ γῇ
οὐκ ἔστιν ἀνέμους
ἰσχυροῦς.

* αὐτὸς πνεῦμα ἀνέμους.
† λυχνὸς ἀσβεστός.

puffe, and blow against it, but it cannot blow it out : and they that carry it are like the *Persian* Souldiers, which they call * immortall, of whom the world may say, as they did once of the *Grecians* in that Epigramme, whom they thought invulnerable; † we shoot at them, but they fall not downe, we wound them, and not kill them.

* ἀθάνατοι.

† Βολὰς λαμβάνουσιν ἡμᾶς, καὶ οὐκ ἀποκτείνουσιν.

In a word : as *Gamaliel* said of the Apostles preaching, *if it be of God it will prevaile*, we may invert it and say most truly, if it prevaile thus against all opposition, surely, it is of God, they are men of his right hand, men of God, Gods Ambassadors.

There is no gain saying *Demoſthenes* words : tis true of the power of the Spirit, in the word of the Ministers : as it was said of *Steven*, his enemies could not so much as * stand against the wisdom of the Spirit of God that was in him, but fell downe, as *Dagon* did before the *Arke*.

βουλὴ δὲ τοῦ πνεύματος ἡγουμένη ἐκείνου ἐστὶν ἐναντίον αὐτοῦ.

* Ἀντιστήναι.

The tale of the Dragon and his traine (the false Prophet is the taile, saith *Isaiah*, and the Pope is the false Prophet, as may appeare out of the *Revelation*) the taile of the Dragon, the Pope, may draw the third part of the stars out of heaven, but the gates of Hell cannot prevail gainst any part of a starre in the right hand of *Christ* : O thence it is that they are so invincible.



2. CORINTH. 5. 20.

Now then we are Ambassadors for
Christ, as though God did be-
seech you by us, we pray you in
Christs stead, be ye reconciled to
God.



O u have seene a Larke upon a
fine Sunn-shine day mounting
and singing, not to the Sunne
(as *Cardan* tels of strange flo-
wers, that make strange hymns
to the Moone) but (as *Clemens*
Alexandrianus speaks) of the quire of Grasshop-
pers, one of which leapt upon the Musicians
Harpe, and supplied the want of a string that
chanced to crack in the midst of his song (* to
the most wise God the inventor of musick,) a
song of thanksgiving to him that taught her the
art of singing, and so she climbeth aloft with her
prety,

* τὸ θεὸς τῶν
μουσικῶν αὐτῶν
ἐπέμψεν αὐτῇ.

prety note, peiring and peiring, as though she would peire into the secrets of Heaven: but on the suddaine, when you have long expected what newes shee would bring from thence, you have seene her fall silently to the earth againe: me thinkes those Ministers may be said to be like those Larkes, fly like Larkes, and fall like Larks, which rise much in the contemplative of their discourse, nothing in the practisall; which in the explication of truths wind up their auditors understanding to so high a pitch, that they seeme to carry them into Heaven, and make them read distinctly in the volumnes of eternitie, but in the application so slacken their hand, that they let their affections fall againe, and have them where they found them at the first, on earth. And therefore I will crave leave to spend this exercise wholly in such instructions as may be profitably deducted out of that which hath beene formerly delivered. You have heard the proportion betweene the Ministers of God and the messengers of Princes, how they are Ambassadors; the compulsion and necessity of the sending of these, why there needed Ambassadors; the election of these, why such meane men were made Ambassadors; the confirmation of the point, that these meane men are notwithstanding Gods Ambassadors, and this the last time: where the last prooffe was from the efficacie of their Ministerie, as it was upon the heart, in

M

which

SERM. V.

which respect th it may be said of all, which was said of *Luther*, that he spake as if he had beene within a man: in that it was a great worke upon the heart, a resurrection, a regeneration, a new creation, in that it was against the propension of the subiect, the heart of man opposing it, in that it was without any great preparation of art and eloquence: in which respects though there had never beene any miracle, to seale their preaching, yet it may be said of the doctrine it selfe, as the *Thomists* say of their Master *Aquinas*, *Et si nullis in vita sua nec morte miraculis clarnisset*, &c. to warrant his canonization for a Saint, yet his doctrine would be sufficient, *quot enim articulos, tot miracula*, so many articles as he wrote, so many miracles God wrought by him, *quilibet enim est unum miraculum*, say they: and may not I say, so many articles of Religion, so farre above naturall reason, as they have perswaded men to believe, so many miracles have they wrought? Lastly, in that it hath prevailed over the whole world, in spite of all enemies and opposition, in which respect I may not unfitly paralell the triumph of the Word of God, concerning *Christ*, with the triumph of *Christ* himselfe described in the 19. of the *Revelation*, who is called the Word of God, not without some reference to this I thinke, *And I saw Heaven opened, and behold a white Horse, and he that sate upon him was called faithful*

Rev. 19 11.
12, 13.

faithfull and true, and in righteousness he doth judge and make warre: his eyes were as a flame of fire, and on his head were many crownes, and he had a name written that no man knew but himselfe, and he was clothed in a vesture dipt in blood, and his name is called the Word of God, and out of his mouth goeth a sharpe sword, that with it he should smite the nations, and he shall rule them with a rod of iron, &c. I might improove this text, but that I make haste to the observations that follow, which I must passe over in a word, because I have many things to speake, and am loth to trouble memorie.

The first of which, concernes those that enter into the ministry. It is reported of three *Romane* Ambassadors appointed for *Bythinia*, one of which had his head full of scarres, the second did *recordia laborare*, and the third had the gout in his feet, of whom *Cato* said scoffingly, that *Romana legatio neque caput, neque cor, neque pedes haberet*: and it were great pity that Gods Ministers, which are his Ambassadors, should be such, as might be obnoxious to any just obloquy of the World. for any grosse defects: it would well become the Church of God, the Spouse of *Christ*, which weares the keyes of authority at her girdle: (as I noted heretofore) to turne the key against all those that would presume to enter, into this great office and charge, and had not good cardes to shew for it; that should be found de-

vse 1.

SERM. V.

fective either in sound understanding, or sincere affection, or unblameable conversation, either in head, or heart, or feet. Princes count it a point of honour to send those that are fit, and in this case it is a shrewd presumption, that those that are not fit, were never sent by God, who is so jealous of his honour; they may bee uncased for counterfeits, that have not these gifts to shew, as it were letters of credit from their Master. There is indeed a latitude, and it were folly to disable every one, that cannot fill *Procrustes* bed: but it is wisdom again to measure every one, and * stretch them out by *Pauls* Canons, as *Nazianzen* speaks, that they should be of † good behaviour, apt to teach, at the least, it is not necessary every one should be a golden mouth'd *Chrysostom*, but who ever heard of dumb Orators, dumbe Ambassadors: much is required of them, they must instruct, exhort, reprove, correct, &c they must be wise, and learned, and meeke, and zealous, or to use *Nazianzens* word, they must be * in a word heavenly, they should reflect some splendor back upon their honours, which cast so great a lustre upon their persons, that it may be said of them, as he sayes of a learned and worthy Cardinall, *Qua demum purpurato facto ipsa mihi purpura vere facta ornatio*: we should not hear then any complaints of such as the Father speaks, † I may translate it, yesterday players on the Stage, and to day labourers in the Lords Vineyard

* σταρεσθαι εν τοις πάλαι κα-
νοσιν.

† σωφρονες, δι-
δακται καὶ.

* ουβριμους ἐν
ῥήματι θεοῦ.

† χθες ἱερὸς-
ποιοί, ὑμερὶν
ἱεροί.

Dignity and Duty.

85

SERM. V.

yard. But there were *sons of Ely* which were *sons of Belial*, slovenly Priests, that made the people of *Israel* abhorre the offering of the Lord, and I would to God there were none such now a dayes. It was the sin of *Ieroboam* who made *Israel* to sinne, that he made Priests of the * vilest of the people: indeed the basest of the people if they were but men, were too good to make Priests for *Ieroboams* gods, which were but Calves. But what hath Gods truth and religion deserved, that she should fall into such hucksters hands? If this were tolerable, and God would beare with it in the time of our former ignorance, when the Proverbe was verified † the worst *Cretian* is as good as the best *Gracian*, & *inter cecos luscus Rex est*, yet in this great * augmentation of light and learning, it must needs be lamentable. The Assè did not only teach the Foxe wit, as it is in the Fable, but the Prophet also, as we read of *Balaam*: and *Christ* himselfe made use of an Assè; but it was then when the Disciples might say truly, *The Lord hath need of him*: but now we may say as the servants of *Achish* said of *David*, when he flattered his beard, and scabbed on the wals, *hath our Lord need of mad men?* who if they chance to bestow any of their children on the Church, as he said of *Basil*, who was therefore preserved from the violence of an *Arian* Emperour, because he was a meanes to recover his sonne of a dangerous Ague, that he was * the

* ἱερὸς αἰγι-
νός.

† ἡ γὰρ ἡ
ἡ ἀνὴρ ὁ
ἡ ἀνὴρ ὁ
ἡ ἀνὴρ ὁ

* πρὸς τὸν

M 3

gift

SERM. V.

* Mal. i. 8.

gift of an Ague: so they are the gift of some lameness, or some blindness, some infirmity, or deformity, some want of gifts; if he bee good for nothing, he will make a Preacher, say they. Base wretch! Doth the Lord require that the beast which is offered to him should be without blemish, and can he take it well, the Priest that offers it should be full of blemishes? Doth he call for a reasonable Sacrifice, and will he be content with an unreasonable Sacrifice? Shall they be thought fit to rule in Gods common-wealth, which some wise Philosophers have not thought fit to live in their common-wealth? Yes, *go to the Prince and offer him such a present, wil he accept him at thy hands?* say to him I have a son which I had purposed to have made a Lawyer, or a Merchant, or a Trades-man, or a Husband-man, but because he is lame, or blind, dull, or simple, I beseech your Majestie to take him into your service, to make him your Ambassador: I leave it to you to imagine what the King would answer such a rude suiter. But you know what *Xerxes* did, when he was solicited by an old man, (a father) that he would release but one sonne of seaven from the service of the warres, that he might remaine with him, a stay, and staffe of his age, caused all to be slain before him, thinking him unworthy to have any son that would not give them all freely to his Sovereigne. And we read that *Mephibosheth*, lame *Mephibosheth* was a Courtier, but
we

we do not reade that he was an Ambassador ; or rather he was entertained at *Dauids* Table as a friend, not as a Courtier. Why do I speak to these men of the earth, who † do account Religion so much worth, as they find her rated in their books of account; whose best Christianity is but good husbandrie, their tongue goes of the Service at the Altar, but their eye squints at the fat of the sacrifice? Let me rather turne to those that are more like to heare me, and so conclude this point. Harken then O ye sonnes of the Prophets : seemeth it a small thing to you to be Ambassadors for a King, for the King of Heaven? Suffer me to give a little counsell. The Church of God is an honourable stage, God, and Men, and Angels, are judicious spectators: these Seminaries of learning are attiring houses wherein we do adresse our selves to action, you must bethinke your selves of all the helps and ornaments that may either grace or expedite your function. And Lord what a world there is of this *mundus Theologicus*! as I may so speake : A rich invention, a solid judgement, a faithfull memorie: all these like your Merchants Ships, returning from some happy voyage, full fraught and laden with precious wares, the skill of Arts, of tongues, the ancient Hebrew, the copious Greek, the elegant Latin, (Tongues are necessary for Ambassadors, and these tongues are very necessary for Gods Ambassadors) all which

† φιλοσοφῶν
εἰς τὰς ἐρημί-
δας.

SERM. V.

which must be assisted (as the Orbe in his motion, with his Intelligence, or rather informed as the body with the soule in all his operations) with pithy Logick, perswasive Rhetorick, profound Philosophy, that I might not name others, every one of which apart, would make a noble profession in another, and yet altogether make but a small part of the noble profession of Theologic, and rather not a part, but a porch of this royall building: for I have not yet told you of the Scripture, in which not a word, nor a Jot, not a title, but hath his weight, and must not be suffered to perish, the depth of the Scripture, least it be said by some scoffing *Samaritan*, the Well is deep and thou hast never a Bucket. Lastly, the infiniteness of Divinity (there is no infinitie in Philosophy, but here there is) positive, controversall, Ecclesiasticall, experimentall, for the Chaire, for the Schooles, for the Pulpit, for the conscience,

*Omnia quae multò antè memor provisarepones,
Si te digna manet divini gloria rursus.*

All which are necessary for him that would be a worthy Divine in the Countrey, that I may conclude the catalogue of instruments in this heavenly Georgicks, as *Virgil* doth that of his Georgicks: He that should be as *Nazianzen* faith of *Basil*, * he breathed as much fire as eloquence, that none were like him; and such for Logick, that it were easier to winde ones selfe

out

* πῶς ἐνίστανται
πῶς ὁ πῶς
πῶς ὁ πῶς
πῶς ὁ πῶς

out of a Labyrinth without *Ariadnes* thread, then to untie the Herculean knors of his Syllogismes; and had all the rest answerable, would finde use for all: *Illi des nominis hujus honorem*, (as the Poet saith in another case) he is a Divine indeed, let him be so stiled. But as for him that is altogether ignorant in any of these, let him say, *I am no Prophet, nor the sonne of a Prophet, but I was among the heards men of Tekoah*. To conclude this, they that are too forward in this kinde, may runne apace, as *Achimaz* did, they may runne faster to the Sepulcher of *Christ*, as *Iohn* did, but *Peter* that was slower went further, for *Iohn* came first to the Sepulcher, but *Peter* went first into the Sepulcher and saw all things. In a word, let them be sure to take their instructions with them, that desire to goe Ambassadors.

I come now to the second observation, which concernes those that are in the Ministerie, and that divers wayes, both for instruction, and first for their life. If *Vzzah* must die but for touching the *Arke* of God, and that to stay it when it was like to fall: if the men of *Bethshemesh* but for looking into it: if the very beasts that doe but come neere the holy Mount bee threatned: then what manner of persons ought they to be, who shall be admitted to talke with God familiarly, to stand before him (as the Angels doe) and behold his face continually: to beare the *Arke* upon their shoulders, to beare his name

N be.

SERM. V.

* ἐρεθίζουσιν
τὸν λόγον
† ἐρεθισσάμεν
τὸν λόγον.
* ἐφ' ὅσον οἱ
πειθῶμεν ἐν
σβέσει.
† ὁ λαὸς
μὴ τὸν λόγον
ὁ λόγος δὲ τὸν
λαόν πεινέ-
ται.

before the Gentiles, in a word, to be his Ambassadors. Holinesse becommeth thy house O Lord, and were it not a ridiculous thing to imagine, that the Vessels must be holy, the Vestures must be holy, all must be holy, but only he upon whose very garments must be written *Holinesse to the Lord*, he might be unholy: that the bells of the horses should have an inscription of holinesse upon them, in *Zechariah*, and the Saints-Bells, the Bells of *Aaron*, should be unhallowed? No, they must be shining and burning lights, or else their influence will dart some malignant quality: they must chew the cud and divide the hoofe, or else they are uncleane; they must * divide the Word aright, and † walke uprightly in their life, joyne life to learning; or either of them single, like the solitary *Helena* to the Mariners, will be unhappy: they must be such, as he sayes of zealous Christians, which unwisely opposed their Pastor, which had a * conversation perswading to godlinesse; they must be such of which that may be verified, † his degree credited h is life, and his life graced his degree: then shall all the world know them to be Gods servants, Gods Ambassadors: they shall be like Innes, which have their Signes on both sides: like those which you have seene of the Kings Guard, which have the Armes of the Crown on their breasts and on their backs, they carry about them a double demonstration of their office, à priori, & à posteriori: If they meet with

Dignity and Duty.

91

SERM. V.

with you in their doctrine, you know them for Gods servants: If you follow them in their steps, in their example; you know them for Gods servants, either way they beare the stampe and cognifance of Heaven upon them. Excellently *Naxianzen* of *Athanasius*, * he was rich for the theorick, and rich for the practick in his life, and he linckt both as in a golden chaine, manifesting it, by using his conversation as a guide of his speculation, and his speculation as a seale of his conversation: where the reading I thinke may be better inverted. If this be wanting, they dishonour the countrey from whence they come, the Prince from whom they come, and this dead *Amasa*, this dead Doctrine not quickned with a good life, lying in the way, stops the people of the Lord, that they cannot goe on cheerefully in their spirituall warfare. They would be wished therefore, to preach no otherwise then *Origen* did, you know the storie: *Origen* after his foule fall, when put to his choise, whether he would defile himselfe with an *Aethiopian* woman, or sacrifice to the Heathen gods, he had done the latter, comming to the Church at *Ierusalem*, and being requested to preach there, he opened the booke, and fell upon that in the *Psalme*, *What hast thou to doe to take my words into thy mouth, seeing thou hatest to be reformed*: which when he had read, he closed the booke againe, and sate downe and wept, and all the congre-

* ὁ ἀντίμαρτυρος
θεολογίας ὁ ἀντίμαρ-
τυρὶς δὲ ἐστὶν ἀμάρ-
τια, ἡ
πλὴν ἐννομή-
σις ἐμψόχου
ἐν τῷ χριστῷ
οὕτως ἀντιμαρ-
τυρὶς πολλὰς ἀ-
πλότητος, βίω-
μας ὁδῶν θεο-
λογίας, θεολογία δὲ
σφραγὶς ἐστὶν
χριστοῦ.

N 2

gation

SERM. V.

* *Ex. 21. 12.*
of Cities.

gation wept with him, and this was all his sermon. And thus in my opinion would these men be counselled to repent of their preaching, and so as it were preach of their repentance. The second instruction followes, for their doctrine: For this title of Ambassadors, commends many things unto them, as, 1. Fidelitie. Ambassadors have a commission, beyond which they must not go, and I thinke it is disputed and determined by Lawyers, that a Legate may not transgresse it, though he might, in probability advantage his master more otherwise: I am sure, it must be so with Gods Ambassadors, the Word is their commission, from which if they swerve, the Lord will commence an Action,* concerning their Embassage, against them: And if it were possible, that traditions, and humane inventions, could gain more glory then this, yet, they that presumed to use them, might justly looke to be handled as the Triumvirs did the servant of a noble Senator of *Rome*, that betrayed his Master, whom they had proscribed: they rewarded him for his service to them, because he delivered him who was proscribed, they proving him guilty; and then they rewarded him for his treachery to his master, whom he should have preserved, they cast him down headlong from the Capitoll, and brake his neck. 2. Humility. They go for another, they must not wo for themselves: *Non nobis Domine, non nobis,*

not

not unto us O Lord, not unto us, but unto thy Name be given all the praise and glory, must be their song. They may take up the Embleme that a noble Lady of France, being suspected of a crime, and not well knowing how to wash it away otherwise, used a watering Pot dropping, with this Motto, *Nil mihi prater ea, prater ea mihi nil*: The Ministers I say may well use this watering pot, for Paul may plant, and Apollo water, but it is God that giveth the increase. In a word, (because I am forced to pass over these things) as Peter and John having healed a lame man, that lay at the beautifull gate of the Temple, said to the people that beheld it, and began to have them in some admiration, *Why gaze you upon us, as if we had done this by our owne power, &c?* And as the King Canutus in our English Historie, tooke off the Crowne from his owne head, and set it upon the Crucifixe at Westminster: So Gods Ambassadors, must not receive honour for themselves, but must be like the Mercuriall Statues to point men the right way to Christ. 3. Diligence, *Cursed be he that doth the worke of the Lord negligently*, especially they that are his Ambassadors, they must not say, as *Iustin Martyr* speaks, in a case not much different, * we know not how to worke: but as the heroicall Prince professeth, so their Arms must be, the fearhers, and their word, I serve: and who is so dull a Gramarian, that cannot put these together, and make this easie con-

* *discimus in
sceler.
we know not
how to minister.*

SERM. V.

struction, That the nature of their service requires much diligence, and expedition: Their master and their errand, the authority of the one, the necessity of the other, the reward, the punishment, the horreur of the one, the hope of the other, will compell them to discharge their office, with all possible industrie. Who would not runne like a star in perpetuall motion upon earth, that he might shine like a star in heaven hereafter, in perpetual rest and glory but to leave this, as not so proper, *Luther* said wittily of a servant, *Minus nocet ignavus fur, quàm segnis minister*, which is most true here: the little Foxes that the *Canticles* speaks of that steals the Grapes, do not so much hurt, as the idle Ministers, lazie labourers in the Lords Vineyard.

4. Courage and resolution against all feare or flattery, *Feare not their faces*, (saith the Lord to *Jeremy*) *lest I destroy thee*. *Popilius* a *Romane* Ambassador to *Antiochus* the great, having delivered his message, and the King deferring his answer, and demurring on it, drew a circle round about him with his wand, and conjured him, to determine, and resolve, whether he would have peace or warre, before he went a foot out of the circle: which wondrous resolution and confidence, caused him presently to define, peace. And doe not we see how bold every petty Constable will beare himselfe upon the higher power, I charge you in the Kings name, &c. and why should only Gods Ambassadors like

like children, be afraid of shadowes and bug-beares ? The world hath many reproachfull nicknames for Gods Ambassadors, Priest, Parson, Vicar, &c. what should we doe ? as he in the Poet,

--- *Populus me sibilat, at mihi plando ---- ipse domi.*
Vaine men ! as though the crowne of honour, which God himselfe hath put upon the head of all these, whom he hath made his Ambassadors, were made of such fading flowers, as would be blasted with every stinking breath, of every prophane scoffer, away with such ignoble, and base pusillanimity: to be scared with these, we are too too nice and daintie, *Christi nimis delicati martyres*, as one speakes, if wee thinke the worse of our selves, or of our profession for this, or if not the better. It is a small thing, yet many times more praiseworthy, to digest these without any rising of stomach, *quam centum plagas Spartanâ nobilitate concoxisse*: like curs they barke, because they are afraid of you, they would not have you come neere them. They speak evill of you, because you do well, or as he said plainly, being asked why they did so, *quia malefacere nequeunt*. In the wildernesse, these wilde beasts goe loose, and prey upon Gods children : but in this prosperity of *Sion*, the Law chaines them, and chaines them so, that they cannot hurt, and therefore they grin the more as farre off. Let them know, every contumelious word against a Christian, who

SERM. V.

* μὴ γὰρ χαλὸν
ἢ πῦρ ποτε μὴ ἴδῃ
κρήνην ἐν πᾶσι.
Jaquie Agi-
m emmenad wa-
iem Calchanta.
Iliad. α.

† ἐν ποσὶν ὁ ἀνθρώπου
μόνον φεβήθη-
ναι, ἢ τὰ θεῶν
πλῆθος.

* τὸ δ' ἐγὼ ἀν-
τίθω εἰ μὴ καὶ εἰ
πνεὶ χαλὸς
ἔσται, εἰ πνεὶ
χαλὸς ἔσται
ἡδὴ δ' αὖθις
σπῆσται.

who is the sonne of God, is at least *scandalum magnatum*, against his Ambassadors, petty treason, and when they belch forth this among their Tobacco-smoke to collow them, they utter *voces per jugulum redituras*, as the Phrase is. What if *Ahab* frowne and fret, and charge the Prophet of shaipeesse, and unkindnesse: Thou never propheciest good unto me, like the King in *Homer*, * Thou never propheciest good untome? What if that be true, *loquor certa crux?* as *Francis* the first of France, when he looked for an Ambassage from *Charles* the fifth the Emperour, which he liked not, set up a Gallows at the Court gate, and promising to hang him on it, that should bring the message We must say as *Michaiah* did, as the Lord liveth, what the Lord saith unto mee, that will I speake unto thee. We must conclude with *Nazianzene*, † we feare only that which is of the fullnesse of God. We must resolve with noble *Luther*, If all the tiles in *Wormes* were Divels, yet I would not be afraid to goe and speake in behalfe of the Gospell of *Iesus Christ*. Or as *Hector* in *Homer*, * I will combate with him, although his hands were as fire, and his strength as Iron. Tell me, who was that, being about to speake for the nation of the *Iewes* in great danger, armed her selfe with this, *If I perish I perish*, was it not *Hester*? was it not a woman? and yet it was a more then a manlike speech, and yet it smells strong of some womanly weak-

Dignity and Duty.

97

SERM. V.

weakenesse, *If I perish, I perish*: no, *Hester* was deceived, that had beene truer, *Periisses nisi periisses*: And this may be a riddle which a Christian only can areed, and a Christian will areed it easily, if I perish, I flourish. Admirably *Themistocles*, when being about to speake to *Eurybiades*, the chiefe Commander of the *Greekes* forces against *Xerxes*, he held up his staffe, as if he had beene about to strike him, * strike (said he) but yet heare: so let every Minister say, scoffe if you will, but heare; raile if you will, but I pray heare: strike if you will, but I beseech you, heare that Word of God which I bring unto you. But incomparably *Pompey*, who being chosen *Curator annonæ*, in a great dearth at *Rome*, and having made great provision for the reliefe of his Citizens, and ready now to put to Sea for the conveyance of it, when the Pylot of his Ship told him that the wind was boistrous, the Sea tempestuous, and the passage like to be very dangerous, it skilleth not (said *Pompey*) hoist up saile, * tis necessary for us to saile, tis not necessary for us to live. So should every man of God resolve (whose lips, and Libraries, are the very Granaries of Gods people) it is not necessarie that I should live, but it is necessary, and woe is unto me, if I do not preach the Gospell, of which I am an Ambassador. To shut up this, as the Philosopher hath observed, † every Coward is a Murderer. And as *Mauritius* the Emperour, said

* πταξον εμου,
ακουσθαι δε.

* τληναι αλγυκα
ζην εν αιδυκα.

† τω δειλῳ,
φονικῳ.

O of

SERM. V.

of *Phocas*, who conspired against him, having enquired of his disposition, and hearing, that he was fearefull, *Si timidus est, homicida est*, said he : So I say in this case, the cowardise of the Ministers, is crueltie : if he feare the faces of men, he is a murtherer of the soules of men. A word of flattery. It is a rule in *Plutarch* that a *Queene* gives a *Courtier*, those that speake to Princes, must speake silken words, their tender eares will not abide the scratch of biting truths: but as a worthy *Divine* hath wittily observed, I thinke (saith he) that must be understood of silken men : but as for *Elias*, or *Iohn Baptist*, a Minister, a smooth tongue will as ill become their rough garments, as *Iacobs* smooth voice, became his rough hands; betweene which, there was a real and palpable contradiction: as it did become the *Asse* in the Fable, to fawne and leape upon his master, which he did, because he saw the Dog that did it, was much made of for it. Of all things in the world, a Parasite and a Pulpit, are most incompatible. It is most base for Gods Ambassadors, which represent his person, to pick feathers off from great Mens coates, (an ancient character of a Parasite) to stuffe pillowes withall to sowe underneath their elbowes : how much do they cast themselves beneath themselves, and trample upon the royaltie of their office, that can finde in their hearts to stoope to this servility? A *Lacedaemonian* slave standing to be sold in the

the market, and asked of a chapman, what Art he knew? * I am a free man, said he: and shall Gods Ambassadors bee the greatest slaves, whose very speech being but attired and attended (as they ought to be) with that majesty and authority, which Divine truths carry in their very countenance, should command as much reverence, as the Pontificall garments, in which *Jaddus* the high Priest met with *Alexander* the Great, who was so affected with that auguste state, and bravery of them, that he fell downe at his feet, and worshipped him, as *Iosephus* records. I have done with the instructions: a word or two of encouragement.

I will not be so bold my selfe, but I would commend any thing, to some that were worthy to put our great Rabbins in mind, wherein their honour lies: it is not Silks, nor Velvets, nor Scarlet, nor a goodly traine (what doe I speake of these) it is not Throns; nor Dominations, nor Powers, nor any dignities, that can make a man so truly honourable, as the preaching of the Gospell to poore soules, to be Gods Ambassadors, surely they are mistaken, they need not feare, the frequency in this duty, should prove a disparagement or imminution to greatnesse. Excellently saith our Saviour, *All power is given unto me both in Heaven and Earth*: I will now prefer all my servants, and make you Lords and Rulers, but wot yee how? it followes, *Go preach to all Nations*, but
O 2 this

SERM. V.

this, by the way. I conclude this with a word to some, with whom I may be bold. Let no man here that is in a way to the Ministry, believe the false spies that raise an ill report upon that good land, that flowes with milk and honey. I will say no more now, but is it thinke you a base thing and sordid, to be Ambassadors to the King of Heaven? I will repeat it once more, because I can scarce heare without some indignation, that that should be a maxime in the worlds Heraldrie, for earthly Kings, once Ambassador, ever honourable: And it is a base thing to be Ambassadors for the King of Heaven. And now I come to the third deduction, concerning the people, which I must run over. I shall not need to tell you, that you must not offer any discourtesie to these Ambassadors: Ambassadors are inviolable by the law of Nations: and the Lord hath set a better mark then *Cain* had, and given them a better passport, *touch not mine anointed, and do my Prophets no harm:* And if any should rise up against them, I would tell them boldly, what one whispered in the Captains eare, when he was something too busie with *Paul*, *Take heed what thou doest, this man is a Romane*: Take heed what thou doest, this man is an Ambassador. The *Romans* sacked the famous *Corinth* and razed it to the ground, for a little discourtesie they offer'd to their Ambassadors: And what shall the Lord of the Vineyard doe to those husbandmen, that beat and ston'd and

and killd his servants, that he sends unto them? It is a symptome of a disordered and desperate estate. When these Ambassadors are violated, we pull all Gods judgements upon our heads, with the chaines of our finnes : but this is the linke of the chaine that immediately drawes them. It is a remarkable place, in the last of the *Chronicles*, *Moreover all the chiefe of the Priests and the people transgressed very much after all the abominations of the Heathen, and polluted the house of the Lord, that he hallowed at Ierusalem:* here be many links, but observe that followes, *And the Lord God of their Fathers sent to them by his Messengers, rising up betimes and sending, because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his Prophets (this is the last linke, and ye see judgement fastned, chain-ed, and linked to it) untill the wrath of the Lord arose against his people, till there was no remedie. Therefore he brought upon them the Chaldees, &c.* I passe from this. When *Ehud* told the King of *Moab*, *I have a Message to thee from God, O King, he rose from his thron and bowed himself.* I think it was *Francis* that said, if he should meet a Preacher and an Angell together, he would first salute the Preacher, and the Angell after. I am sure *Paul* saith of the *Galathians*, that they received him as an Angell of God, yea as *Iesus Christ*, and that they would have plucked out their eyes for him, *how beautifull are the feet of those*

SERM. V.

those upon the mountaines that bring the glad tydings of Peace, saith the Church in the Prophet: the Spouse of *Christ* is so humble, or modest, or both, that shee dares looke no higher then the feet, and yet she spies *beautifull*, written in the very dust of their feet (as you have seene a contrary word elsewhere) and that in such legible characters, that she reads it afar off, before they come neare her, *upon the mountaines*, as though it had beene written with a Sun beame upon some Easterne hill in a goodly morning: and those letters printed such affection in her, that being not able to expresse it by art, shee throwes down her pensill, (as you have heard of the Painter) and expresses it with a passion, or rather, she shadowes that she could not set forth in a patheticall exclamation: *How beautifull are the feet of those upon the mountaines, that bring glad tydings of peace!* and what she did in speeches, *Mary* in the Gospell spake in deed, *she fell downe at the feet of Christ, she broke her box of precious ointment and powred it upon them, she let fall a shower of more precious tears,* (penitent teares are something like to pearls, but that they are more precious) with which she washed them: she wiped them with a most precious towell, the haire of her head: me thinks these golden haire were like to threads of gold, with which *Mary* tyed her self (as it were) in a true lovers knot to her best beloved Saviour. Would you know plainly what entertainment you must give

give these Ambassadors. I will tell you in a word. Give attention, credit, obedience to their words: if they thunder and lighten out of Mount *Sinai*, if the Lion roare, let the proudest beast in the Forrest quake and tremble: if Mount *Sion* let fall her silver drops, if the silver trumpet of the Gospell sound peace and comfort, let the poorest worm forget that he creeps upon the earth, and think he hath a title to Heaven. I know you long till I make an end, and so do I too. To conclude therefore: I wish you could forget all that hath beene spoken, and blot it out of your memory, to fasten this one thing which I am now to say. Let this be our remembrance when we go to the Lords house, I go now to heare what Gods Ambassadors shall say unto me: they that dresse themselves to go with any colder or baser conceits, may well bee checked, as *Caligula* was wont to say tyrannically, what *Antidotum contra Casarem*: and that is a reall crime in them only, which was a ridiculous accusation of *Trebonius*, *Quod telum toto pectore non exceperis*. Again let this be our meditation, when we returne from thence, with benefit, *Blessed be thou, and blessed be thy counsell, and blessed be the Lord that sent thee out to meet me this day*: Surely this is a man of God, a man of Heaven: tell me, O you that are cunning linguists, did he not speak with the tongue of Angels? was not I in heaven while I heard him? is it but an imaginary fancie? or did I
 heare

SERM. V.

heare the more then *Pythagorean* harmony of the sphears? His words like Sovereigne balme dropt into my wounded soule, like the sweet influence of the *Pleiades* upon this lower world: me thought, I felt my heart (while he spake) shoot up into my eares, as it were to meet and kisse the blessed lips, which distilled such gracious dew, such golden showres, and drinke them as the parched, and thirsty earth the dew of Heaven: and yet, in the sweet remembrance thereof, *My soule magnifieth the Lord, and my Spirit rejoyceth in God my Saviour.* Blessed be the Lord that hath sent his *Angels*, (as he did to *Peter*) to draw me out of the dungeon of sinne and misery, that hath sent his Ambassadors, as *David* did to *Hanun*, to comfort me. *Signa Deum agnosco per sua, Christus adest*: only *Christ* the * munificent God (as *Nazianzen* calls him) could go to the cost of these precious and cordiall words, he hath put them into the mouths of his Ambassadors.

* μεγαλόμωρος
θεός.

The grace of our Lord Iesus Christ, and the love of God the Father, and the comfortable fellowship of the blessed Spirit, be with all those blessed soules, that by the grace of God, and power of his Spirit, love the Lord Iesus.

Deo soli gloria.

SIXE
SERMONS,

ON

I COR. II. II.

Preached at *Cambridge*,

BY

JOHN STOUGHTON,

Doctor in Divinitie, sometimes Fellow of
Immanuel Colledge in Cambridge, late of
Aldermanbury, LONDON.

Testified by the Author in his life time.

COLOS. 3. II.

But Christ is all, and in all.

LONDON,

Printed by R. B. for John Bellamie, Henry Overton,
John Rothwell, and Ralph Smith.

1640.

SEISMOMETER

*A methodicall Analysis of the chiefe heads treated on in
these Sermons, upon the 1 CORINTH. 2. 2.*

1. Context.

- 1 Occasion of the Epistle, ministred by.
 - 1. Information of those of the house of *Glee*.
 - 2. Inquiry of those of the Church of *Corinth*
- 2. Argument of the Epistle,
 - 1. Complaint of corruptions, to Chap. 7.
 - 2. Resolution of questions,

Complaint of corruptions.

- 1. Persons guiltie.
 - 1. Magistrates.
 - 2. Preachers.
 - 3. Whole Presbyterie.
- 2. Severall maladies.
 - 1. Permitted.
 - 1. Schisme,
 - 1. Broken out with arrogancy.
 - 2. Not bound up with charity.
 - 2. Incest,
 - 1. Committed by vilanie.
 - 2. Not controlled by authority.
 - 3. Law suits,
 - 1. Prosecured at heathen Courts.
 - 2. Not taken up by Christian care.
- 3. Cure, 1. Of Schisms, from 10. vers. of 1. Chap. to 5.
 - 1. Intimated.
 - 1. Premises his Letter sent by *Timothie*. 4. 17.
 - 2. Promises to come himselfe, 19.
 - 2. Expressed.

- 1. Summe of the Letter, an exhortation to unitie.
 - 1. Proposition supposed, 10.
 - 2. Assumption whetted with interrogations, v. 13
 - 3. Conclusion.
 - 1. Proposed.
 - 1. Sweet intreatie.
 - 2. Sound authoritie.
 - 2. Iterated, 14. vers. of 4. Chapter.
- 2. An objection.
 - 1. Insinuated, vers. 12.
 - 2. Removed, where.

- 1. Bewitching tongues of teachers.
- 2. Itching eares of hearers.
- 1. Causes of their disorder.
- 2. Cure : where is expressed,
 - 1. Dutie of people : they must not esteeme too highly of their Ministers: for,
 - 1. They are but the Lords Servants.
 - 2. The *Corinthians* servants in the Lord.
 - 2. Duty of Ministers in *Pauls* example; in which
 - 1. Efficient
 - 1. God, peremptorily commanding.
 - 2. *Paul*, voluntarily obeying.
 - 3. End
 - 1. God intends his glory, Chap. 1.
 - 2. *Paul* attends the Peoples good, Chap. 2.
- 1. God commands *Paul* so to doe, v. 17. of 1. Chap. to the end.
- 2. *Paul* determines to do so.
- 3. He did so.

2. Text, with the context contains,

1. A generall precept,

- 1. What they must preach, in the Text.
 - 1. For matter, *Christ Iesus* only.
 - 2. For manner, with all humilitie.
- 2. Why they must preach, in the text and context.
 - 1. God commands it.
 - 2. It is the Ministers duty, from the ends he seekes.
 - 1. Gods glory, not his owne applause.
 - 2. The peoples salvation, not his approbation.
- 3. How they must preach.
 - 1. Not in humane wisdom.
 - 2. Plainly and humbly.

2. An illustrious example of *Paul*.

3. Text alone: where,

1. The Ministers duty, which is more naturall to the scope.

- 1. Expressed in *Pauls* example.
- 2. Enforced : as it contains.
 - 1. A precept concerning the argument of preaching.
 - 2. An argument to provoke us to that precept.

3. *PAUL*

1. *Paul* did thus, therefore none exempted.
2. He did this, not out of rashnesse, but deliberated what to do.
3. He determined not so much as to know.
4. Not any thing.
5. No not amongst the *Corinthians*, save *Christ* crucified.

Observe, That if *Paul* upon these termes would not, then no Minister upon any termes must preach any thing, but *Iesus Christ* and him crucified.

1. The duty of every man, which is more generall in the order of nature.
- Doct. That the knowledge of *Iesus Christ* crucified, is sufficient to Salvation.

1. Explication, two things to be considered { 1. Appretiation } 1. Gift.
2. Appropriation, } 2. Conveyance

1. Gift, *Christ* is a sufficient Saviour.

1. What is meant by salvation : where is considered, { 1. The utmost end and chief happiness of man.
2. How *Christ* hath sufficiently wrought salvation for us, { 2. His present state by nature.

1. Explained, { 1. He hath redeemed us from all misery. { 1. Of sin. { 1. Original impuritie.
2. He hath filled us with all good things. { 2. Of punishment. { 2. Actual impiety.

2. Proved, { 1. By 3. things in the text, { 1. He is *Christ*.
2. Scripture. { 2. He was crucified for us.
3. He is *Iesus*.

2. Conveyance : Faith is sufficient to make him our Saviour. { 1. Explication. { 1. What faith is.
- 2. Prooved. { 2. How it comes to be sufficient.

1. Faith in *Christ* is the summe of Divinity.

1. Doctrine of Divinity, *Christ* being, { 1. The foundation of faith.
2. The rule of Divinity, considered in a double difference, { 2. The fountaine of obedience.

1. Before *Christ*. { 1. Before the Law.
2. After *Christ*. { 2. Under the Law.

1. Before the Law, this was the Religion of, { 1. *Adam*.
2. *Abraham*.
3. Under

2. Under the Law, they were lead to Christ by,

- { 1. Their Sacraments. { 1. Ordinary.
- { 2. Ceremonies. { 2. Extraordinary.

- { 1. Sacrifices. { 1. Propitiatory.
- { 2. Holy persons. { 2. Gratulatorie.
- { 1. Holy places.

3. In the times of the Gospell.

2. Christ is the scope of all the Scripture in Generall.

- { 1. As the immutable substance of the Rule is considered.
- { 2. As it may bee accommodated to the mutable circumstances of the rule, according to the difference of time.

He is the summe, { 1. Of the old Testament in { 1. Prophetically,

{ 2. New Testament. { 2. Historically Scriptures.

Application.

1. Confutation of Popish errors, out of the 3. particulars severally.

1. If Christ be a sufficient Saviour, then

- { 1. Saints are no Saviours.
- { 2. Sinners cannot be their own Saviours.

2. If Christ be the summe of the Scriptures, then

- { 1. The Scriptures are perfect.
- { 2. They are perspicuous.

3. If Christ be the sum of divinity, then we may know.

- { 1. What is the true Religion.
- { 2. How to unmask Antichrists counterfeited religion.

2. Exhortation out of all jointly.

- { 1. For Ministers, what is the rule of preaching.
- { 2. For all, what must be the scope and aime of all our studies.

1. Confutation.

1. Saints are not Saviours, therefore not to be invocated; where is discovered,

1. Generall Idolatry of the Synagogue of Rome.

2. More especially, the worship of Saints, in which,

- { 1. They have made the way crooked.
- { 2. They have made it wide.
- { 3. They have made the gate wider.
- { 4. They have made many gates.

3. More particularly, in the worship of the Virgin Mary, convinced both

1. John 2. 4.

1. John 2. 2.

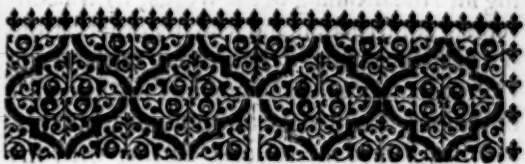
1. Revel. 19. 20.

1. Tim. 2. 5.

1. Ephes. 3. 12.

1. By Scripture.

2. By Reason.



1 Corinth. 2. 2.

*For I determined to know nothing
among you, but Christ Jesus, and
him Crucified.*

THis verse, as you see, is linked to the former, not intire of it selfe, and independent, as appears by the first particle, being a causall conjunction, *For I determined*: and it takes us by the hand, and leades us to the next verse, of which it is a reason: for,

1. There was registred *S. Pauls* action, *I cannot, &c.* and here we have the cause rendred, which is, *Paul, agens consilio*, his determination, *I did not, for I determined.* And yet we cannot stay there, for we find *and* another particle, as it were another stayer, to lead us yet-higher. And therefore, I pray give me leave to draw the whole pedigree of my Text by the line of method, that so I may lead your understand-

B

ing

ing into the meaning of the words, with a convenient construction, and lead my observations out of the meaning of the words, without any violent consequence. Wherein if my discourse be tedious, I will make no apologie, but this, necessity forced me to seeke further then my Text, and when I was entred, delight perswaded me to seeke farther then I needed: yet I resolved when I had done, not to trouble you with any thing in this kinde, but then it was too late, I was compelled by another necessity. Wherefore I must intreat you to accept it as it is. The Apostle *Paul*, like a faithfull labourer in the Lords Vineyard, had planted a Church at *Corinth*, and watered it with a whole yeares Preaching, as it were, showing downe the sweet dewes of Heaven upon it. After his departure, though he had both his hands full of other imployments, yet, being jealous of the successe of his labour, both his eyes were watchfull, if he might by any meanes further the worke he had begun: being thus desirous, there could not want occasion: For behold ere long, both his eares are filled with newes from *Corinth*; *Those of the house of Chloe*, on the one side, welwillers to the welfare of the Church, have recourse to him, to informe him of some corruptions wherewith the Church was troubled: for the envious man had sowne Tares among the good Seed, while the good man was asleepe. Those of the Church of *Corinth*, on the

the other side, make repair to him to be informed in some questions, wherwth their conscience was troubled : for the gracious Lord had blessed the labour of his good servant in planting and watering, with a blessed increase. And thus you see a double occasion of writing, which makes a double argument of this golden Epistle. Concerning corruptions, to the seventh Chapter, where he ~~fixes~~ a transition *μετὰ τὴν ἑβδόμη*, as it were a marke of his passage to the second, which beginning there, holds on to the end of the Epistle concerning questions : *Sed transeat ista.* The corruptions were either such as were generally committed by all, not only permitted, as Shisme, in the 4. Chapter, or permitted only by all, not generally committed, as unnaturall incest, Chapter 5. unchristian quarrels, Chapter 6. Ye see then the deformities of *Corinth*, overspreading the whole face, and overgrowing the whole body of the Church. All the Governours were guiltie : The Preachers with their affected eloquence and ambitious affectation had rent the people in sunder, from unity to mutiny, from faith to faction. The whole Presbyterie was tardie in their dutie; incest, horrible incest was among them, the shame of the Church, the scorn of the Gentiles, the scandall of the Christians, incest, horrible incest was among them, jetting in their streets, and yet they see it not, or wink at it, crying to Heaven and was heard; and yet

their sword sleeps in his scabbard and cannot be awaked. See yet further, they are but a little handfull, hemmed in with enemies round about, who watch them with a thousand eyes, and yet they cannot leave wrangling among themselves, they must needs hale one another to the judgement seates, and there in a goodly Theater set themselves, *Themselves: nay, the Gospel, the precious word of God, the joy, glory, and jewell of a Christian, for which, a mans life were not deare, if he bought it so: I say, they set the Gospell to sale, to the derision of the Heathen. These then were the maladies of Corinth, Schisme broken out with arrogancie, and not bound up with humility: Incest committed by villany, and not controlled by authority: law-sutes prosecuted at Heathen courts, and not taken up with Christian care: and Paul like a skilfull Physitian, applies Doses to these diseases. Incest must be cured by cutting; Christian caution, may prevent unchristian contention: but Schisme is a longer task; that swelling humour of pride and vaine-glory, must be abased and abated with the spare diet of a single mind, a simple meaning, and a sincere manner in the Preaching of the Word, that so the glory of God may be advanced, and all the pride of man trampled in the dust.*

The argument of Schisme is continued from the 10. of the 1. to the end of the 4. Chapter, where a double course, used in the cure thereof, is intimated.

I That

1. That which he *promises*. 2. That which he *promises*. He promises this Letter sent by the hand of *Timothy*, that he might further the business: and promises, that if this will not doe, himselfe will shortly come and take further order.

The summe of the Letter is an exhortation to unitie from one argument especially, and is couched and concluded in this Enthymeme, *You are all one in Christ Iesus who is one, you agree with one mind, and one mouth*: the Proposition being supposed as very reasonable, and therefore suppressed as not very necessary. The conclusion is proposed in the tenth of the first, where because it stands (as it were) in the forefront without the premises, it is guarded on the one side with a sweet entreatie, *I beseech you brethren*: on the other side with a sound authority, *By the name of the Lord Iesus Christ*, being (as it were) edged with the one, the sweet entreatie; and backed with the other, the sound authority, that it might the better peirce into the very tower of their affections; and force them with a sure charme to all sincere obedience, and this conclusion iterated in the 14. of the 4. closes up the whole argument.

The Assumption follows in the 13. of the 1. whetted, as it were, and pointed, with nimble interrogations, which all speake as Spaniards in the language of Pike, with invincible power, and unavoidable necessity, that *Christ*

is the onely one, and undivided Saviour.

But here the *Corinthians* barre up the way with an objection, which is insinuated in the 12. verse, and is but insinuated in the whole progresse: yet so, that you may easily perceive that all *Pauls* paines in the foure first Chapters, is spent in the remoovall of this rub, the anticipation of this objection: Now this it is.

Though there be but one *Christ*, one Master, yet there be many of *Christs* Ministers, and they have different gifts, one likes *Pauls* simple perspicuitie; others, *Apollons* ample plentie; a third, *Cephas* solid porency; and therefore, why may not I apply my self to *Paul*, I, to *Apollo*, I, to *Cephas*?

This their discourse (if you marke it) is a discovery of all the causes of their disorder. They are two: the *bewitching tongues* of the teachers, and, the *itching eares* of the people: the teachers arrogance, the peoples ignorance. The teachers, faithlesse teachers, wooe for themselves, instead of their Lord: the people, foolish people, fall in love with the man, instead of the master, the servant, instead of the soveraigne: And therefore *Paul* instructs them both: the teachers, what they should do, from the 14. of the 1. to the 5. of the 3. where embracing an occasion, he sweetly passes to the people, what they should doe: the people must not account too highly of their Ministers, for two reasons.

I They

1. They are but the *Lords servants*. They may well take up the embleme of a watering-Pot dropping, with this word, *Nil mihi prateria, prateria mihi nil*. For Paul may plant, and Apollo may water, but it is the Lord that gives the increase. And therefore they must not set up the labourer against the Lord.

Nay secondly, the Ministers, they are the *Corinthians servants* in the Lord, For all things are yours, whether Paul, or Apollo, or Cephas, or the world or life, or death, or things present, or things to come, all are yours, and ye are Christs, and Christ is Gods. And therefore, you must not make them lords of your faith: and therefore, *Let no man glory in men*.

Now for the Ministers duty. It is not to seeke themselves, but the glory of God, and the good of the people; and therefore, not to preach themselves in quaint words, and curious eloquence, but to preach both for matter, *Christ Iesus*; and for manner, *with all plainnesse*, and without all affectation, nothing but *Christ Iesus* with all humility, and without all ostentation, nothing but *Christ Iesus crucified*; *Christ Iesus*, must be the argument of their preaching, for in him God will be glorified: *Christ Iesus* must be the ornament of their preaching, that *he that glorieth may glory in the Lord*. This is the Summe of that which is laid downe at length in *Pauls* example: his story reports both the fact that he did so, and the causes, both efficient,

ficients, and ends: *efficientes*, *God* peremptorily commanding, *Paul* voluntarily obeying, *God* as a royall Sovereigne, *Paul* as a loyall subject, *God imperio*, *Paul obsequio*; both which have their ends the same, to wit, the glory of the eternall *God*, and the eternall good of the *Corinthians*: yet with this different distinction, *God* independently, *Paul* in dependency, *God* as supreme head prescribing, *Paul* as subordinate, subscribing to his holy pleasure: and with this disposition *God* intending his glory, is specially treated of in the first Chapter, *Paul* attending the peoples good, specially propounded in this Chapter. This is the *series rei*, but the *series historie* consists in three steps.

1. *God* commanded *Paul*, and all, so to do, from the 17. verse of the 1. to the end.

2. *Paul* determined so to doe, in the verse of my Text.

3. He did so, in the first verse, for thus they lie in order: and therefore you must observe two things for the method.

1. That the first verse of this Chapter holds hands with the 17. of the 1. and all which is inserted, is but a commoration in the storie, illustrating the command of *God* from the cause of his counsell, and the contrary conceit of the worldlings.

2. That the order of the two latter parts in his determination and action inverted, this being placed after the 1. verse, which in the accurate

curate method, should have had the precedence.

To contract all that hath beene said: two things may be observed here, a *Precept*, and an *Example*. The *Precept* is a description of a Minister of the Gospel, to be such an one, as now being sent of God, is to preach the glad tydings of *Christ Iesus* come into the World, for the redemption of mankind, for the glory of God, and the salvation of his people: This description containes the chiefe causes, as is shewed. The example is *Paul*, in whom, as in a glasse, all this is represented, for three Reasons.

1. For *Pauls own sake*, to vindicate his integrity with the *Corinthians*, inveigled with their Rabbinicall Doctors, and thence offended with *Pauls* simplicitie, began to call in question: as you may see.

2. For the *Doctors sake*, that if they would not learne their duty from God, they might learne it from him, so loſt y a patterne, of so lowly a pietie: as you may see.

3. For the *Corinthians sake*, to provoke them to a filiall imitation, by the patriall example of his humilitie.

To draw now to a conclusion. You see the *context* is a Commentary upon the *Text*: and the *Text* is a Compendium of the *context*; for the *Text* is a recapitulation of all the severalls above mentioned, the very quintessence of all

the simples afore unfolded : and the Context is a light discovering what is contained in the Text, both for words and meaning, and what may be collected out of the Text, for instruction. The words may now be easily interpreted : *ἐν πρῶ* may be rendred either, with Calvin, *in precio habui*, or with Beza, *decevi*; for it signifies Paul acting, *consilio rei* in all actions: and the word of judgement *ἀποκρίσις* comprehends both, *ἀποκρίσις* must be rendred by a Metonymy of the Cause for the Effect, by the word Preaching, or some such like, for you see it notes Pauls ministeriall function, and it is spoken *ὑποβόλῃ*, not so much as know, even as *οὐκ ἔστιν* seeme to be not any thing, that is not in comparison or in competition. *ὅτι μὴ ἴστωμεν* is a Synecdoche, for all that was to be taught concerning Christ Iesus, namely, faith in him, and salvation by him; even as the last words *ἡ κρίσις ἡμετέρα*, comprehend all his sufferings in generall, of which, this is a species *ἡ κρίσις*. The meaning then is, as if Paul had said, *I thought nothing worthy to be knowne, and therefore determined to make shew of no other knowledge among you, but of the counsell of God, for your salvation, by a true faith in Christ Iesus, who therefore was crucified for you.*

This being the meaning, you see what this verse containes in it, namely, a generall precept, and a speciall example, a generall precept in a speciall example. *The generall precept is,*
that

that every Minister must preach, for matter, *Christ Iesus* only, for manner, with all humility *Christ Iesus* crucified : this is in the Text, and the context, as a Commentary, shews why this must be done, from the efficientes.

1. God he commands.

2. The Minister, it is his duty to obey . And from the ends.

1. He must seeke Gods glory, not his owne applause.

2. He must seeke the peoples salvation, not his owne approbation.

And secondly , it shewes what is here forbidden, all humane wisdom and humane eloquence, which tend any way to selfe seeking , and, therefore all these doctrines are plainly contained in this precept, beside what may be collected : as.

1. *That the only way to seeke Gods glory and the salvation of the people, is by teaching Christ Iesus, and him Crucified, and him only :* and therefore,

2. That we can hardly preach in humane eloquence and wisdom, but we shall be in danger of bewraying our owne vainglory, and betraying the Lords honour , and the soules of his people.

3. The preaching in humility , is the best way to prevent Schismes in charity.

Now all these are made more illustrious in a most illustrious example , to which every word in the Text payes tribute, that it may be excellent.

1. *Paul* did not seek the wisdom of words, to seek his owne worship; and therefore no mans greatnesse, or learning, no exemption can privilege, no privilege can exempt any man from this necessary humilitie: for if any, then might *Paul* have pretended this, who was brought up at *Gamaliels* feet, and accomplished with all humane institution, who was rapt into the third heavens, and acquainted with all divine revelations: and that you may not think, that ignorance in letters, was the mother of this devotion to *Christ*, he was at *Lystry* taken for a god, even for *Mercurie*, the god of eloquence: yet *Paul* did it not: yea.

2. He shaked off all tickling inticements; and shunned all inducements, for he determined not to doe it: yea.

3. He determined not so much as to know any thing beside *Christ*, as if he should say, *de hinc ex animo*, *ita pectus in tuum patet*, and surely, if we make an anatomic of the whole body of *Pauls* Epistles, you shall find, *Christ Iesus Crucified*, written in the heart of them, in golden characters, as truly, as they falsly report that they were seene in the heart of *Ignatius*.

4. Marke the word, not any thing, not a *ν*, not a tittle of any thing, but *Christ Iesus Crucified*: and yet we have not done, for behold yet a further wonder.

5. He would not know any thing, no not among the *Corinthians*; if any where, then surely
he.

he might have shewed learning and eloquence at *Corinth*, a City of *Greece*, a famous City, a learned City, where they could understand, and did expect it, and, as it seems, and as I shewed before, were offended with his homlinesse: yet all this could not draw *Paul* from his charge, no more then they could draw the Sun from his Charriot. Me thinkes, I see the *Corinthians* amazed at the hearing of the first verse, to see that *Paul* so lightly esteemed, that which they so highly admired, and assaulting him in this manner.

It was once said, much learning, ô *Paul*, hath made thee mad; but now much love hath made thee mad. When we heare of a messenger from *God*, we look'd to have seen one cloathed, clouded with the Moon, crowned with a Crown of Stars, and lookt thou shouldest have spoken in the language of heaven, with the tongue of Angels: but see what it is, a silly simple man, in a silly simple manner, something like *Archimedes*, naked, and yet as earnest in crying *ὑψις, ὑψις*, as though it were some great matter, and yet upon tryall we find nothing, but Crosse, and foolishnesse, the foolishnesse of Preaching, and the word of the Crosse, in a word, nothing but *Christ Iesus Crucified*: is this the majestie of Gods word? is this the eloquence of Gods Ambassador? or rather may not we say, as he said once, much learning hath made thee mad; may not we say, much love hath made thee mad?

But

But here doth *Paul* answer. I am not mad, ô Noble *Corinthians*; but if you will needs accuse me of my duty neglected to my Lord, I charge you tell him (what shall you tell him?) I charge you tell him, that I am sicke of love. Neither can I see what you can blame in my preaching, you cannot call it rashnesse, for I determined; you cannot call it rudenesse, for I might have done otherwise, if I had not otherwise determined; or say it were both rude and rash, yet you may stay the censure, for,

--Si crimen erat, crimen amoris erat.

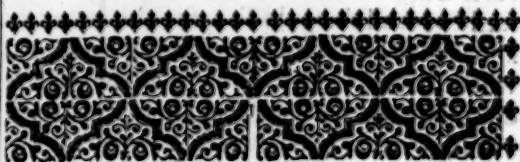
For it was among you, it was for your good: and if all this will not satisfie you, yet because it was *Christ Iesus* I preached, I am well satisfied for the losse of estimation, and the leaving of eloquence, for I count all things losse, for the excellent knowledge sake of *Christ Iesus* my Lord: for whom I have suffered the losse of all things, and doe count them but dung that I may winn *Christ*: O noble Apostle! noble *Paul*! would God not only all we here present, but all the Lords servants were like thee in all things, like in this especially, to count nothing worthy to be knowne, but *Christ Iesus and him Crucified*.

And thus much for the entrance into this Text, which I therefore made choise of, to dedicate my first entrance into the Lords service, because it is the summe of all Religion, the

The Tree of Life.

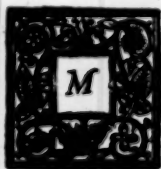
15

the summe of all; the desire of *Paul* here, and of all Christians, and the summe of my desire: for I count all things losse, for the excellent knowledge sake. of *Christ Iesus* my Lord, for whom I could suffer the losse of all things, and do count them but dung, that I may win *Christ*; For I determined (and therefore wonder not at my choise) to know nothing among you, but *Christ Iesus and him crucified*. And thus much for this time.



1 Corinth. 2. 2.

*For I determined to know nothing
among you, but Christ Jesus, and
him Crucified.*



M *Arlo* *at* upon this place, observes
two things out of *Calvin*, and
those both of speciall conse-
quence. 1. *Quid docendum:*
What is the dutie of every Mini-
ster. 2. *Quid discendum: What*
is the duty of every man. The duty of every Mi-
nister is expressly implied, in the particular ex-
ample of *Pauls* determination: the duty of eve-
ry man is directly deduced by an easie conse-
quence out of the nature of Relation. For if
the dutie of the teacher be to teach *Christ*, and
nothing but *Christ*, as it appears in *Paul*, who
determined to know nothing, but Christ Iesus, and
him Crucified: then the duty of the learner can
be

be nothing else, but to *learne to know Christ Iesus and him crucified.*

The Ministers duty is more naturall to the scope of the Text : the duty of every man is more generall in the order of nature ; so that they may both challenge and strive for the precedency. Therefore I determined to take an indifferent course : The last time I handled the former, so farre as it made for the clearing of the Text, but descended not to any specialities : wherein I pointed only what was the dutie of the Minister , generally out of the Context, particularly in the words.

And least any man should object, that *Paul* indeed did thus , but we are not pinned to his sleeve, we live not by examples, *& nos habemus Spiritum Sanctum*, I shewed how his example did containe, not only a *precept* concerning the argument of preaching, but also an argument to provoke us to the observation of that precept. For it was,

1. *Paul*, who was brought up at *Gamaliels* feet, *rapt up into the third heaven*, taken for a god at *Lystra*, even *Mercurie* the god of Eloquence ; if *Paul* then be exemplified for this humble vaine of preaching , who then is exempted?

2. *Paul* did it not out of *rudenesse*, or *rashnesse*, but he *deliberated* what was best to be done, and *determined of this*.

3. He *determined not so much as to know*, as if

D he

SERM. II.

he should say, *deleo dehinc ex animo omnes*, *ἐν ᾧ ὁ Χριστὸς ἐσταυρώθη*.

4. Not to know *anything*, not a *n*, not a tittle of any thing.

5. Not any thing, no, not among the *Corinthians*, among you, rich, learned *Gracians*, *Corinthians*. All which inferre, or rather inforce this conclusion.

That if Paul upon these termes would not, then no Minister, upon any termes must preach any thing, but Christ Iesus, and him crucified.

And thus much I thought good to premise concerning the first, *Quid docendum*, what is the duty of every Minister, because it seemes to be somthing more specially intended in the verse: now I come to the second.

Quid discendum, *What is the duty of every man*, which I will prosecute, because it is more generally extended in use: or rather I come to the Doctrine which is common to both, and out of which both of them are derived. The Doctrine is this.

That the knowledge of Christ Iesus crucified, is sufficient to salvation.

Which in a word justifies both *Pauls* determination, as a reason, and warrants *Calvins* observation, for the duty both of Preacher and People, as a ground and foundation: therefore seeing the whole frame of this building lies upon it, it will not be amisse to take a speciall view of it.

The

The rise of this Doctrine out of these words is evident: for if *Paul* who was sent by God to preach salvation to those that believe, determined to preach nothing among them but *Iesus Christ* and him crucified, then either that was sufficient to that end, or els it must needs be, that he either *weakly conceived* of the means, and so was *unskilfull*; or *wilfully concealed* some part of them, and so was *unfaithfull* in his office; but it were blasphemy to say so; for, as for his fitnessse he was not inferiour to the greatest Apostles; and as for his fidelities, *he revealed to them the whole will of God*: and this very place, (so eminent it was) propounds him as an exemplary patternne: and therefore I thinke it is firme out of this place, *That the knowledge of Christ Iesus crucified is sufficient to salvation.*

Now that we may the more distinctly conceive of this truth, I will endeavour to cleare these two things.

1. That *Christ Iesus is a sufficient Saviour.*
2. That *faith* (for this I understand here by knowledge) *is sufficient to make him our Saviour*: For these two things must be considered in our salvation, the *appretiation*, (that I may so speak) and the *appropriation*, the *gift*, and the *conveyance*, and both these are comprehended in that proposition: for, *Christ* crucified is the price paid, which is made ours by faith, when his spirit enlightening our minds to apprehend his mercy, and inclining our wils to

SERM. II.

imbrace it, unites us to our Saviour : and if there be any defect in the sufficiency, it must needs be, either because *Christ* is not a sufficient Saviour, or, because faith is not sufficient to make him our Saviour: but neither of these can be.

I. For the first, *That Christ is a sufficient Saviour* : I will first point out what Salvation is: and secondly, prove that *Christ* hath wrought it sufficiently.

I. By *Salvation*, I meane the *Summum bonum*, the utmost end, the *chief happiness* of man, which cannot consist in any thing in the world, save in his *conjunction and conformity with his Creator* : For the Lord made all things for man, and man for himselfe. Indeed he imprinted the *vestigia* of his power, and wisdom, and all his Attributes, in the glorious workmanship of the World; but as for all other creatures, though they contain the arguments of his praise, written in golden Letters, yet they have no eye to read them, though they obey the word of his will, for he did but say, *let it be so, and it was so*, yet it was without a free and voluntarie obedience; therefore It pleased God to create man, who might glorifie him in the *carefull observation of his wisdom*, written in the volume of his workes, and in the *cheerfull observance of his will* ingraven in the table of his heart; and for this cause was he made, as he was the *image of God*, in science and sanctitie;
and

The Tree of Life.

21

SERM. II.

and on this condition was he made the Lord of all the creatures, that in their names that could not, he might that could, offer the tribute of praise to his Lord and Maker. And this was the reason, that man was the last of all his workes, as though all proceeded from him, but ended in man, and man only stood betweene them and God, receiving all the profit of them with the one hand, and re-delivering all the praise of them with the other hand, into the hands of the Lord. This then was the end of man, in the observation of his wisdom, and the observance of his will to glorifie God, and this should have beene his honour, and his happinesse.

Perhaps you doe not well understand yet what I meane by Salvation, neither indeed can you well understand it, till you have considered the *states that man now is in*: and therefore I pray give me leave to touch it briefly.

I say then that every man of us, every mortall sonne is born by nature a vessell of wrath, a vassall of Satan, an enemy to God, and all goodnesse. If you aske me whence this comes, I answer as *Christ* in another case, *Ab initio non fuit sic*: for as I told you before, and now tell you againe, Man was created the most glorious piece of this goodly frame, a Citizen of Heaven, Inhabitant of Paradise, Brother of the Angels, Lord of the Creatures, Sonne of the Almighty, even the glorious image of the

D 3

Lord

SERM. II.

Ulor a'wreSeiaq
Tj'iol a'wreSeiaq

Lord of glory, the lively picture of the living God, his body being graced with many ornaments, and his soule adorned with many graces, so that Heaven and Earth might seeme to have beene married in his making.

Now, then man was no sooner made but he rebelled against his maker, he that was right, was sat and kicked against his Lord, and we in him: we were *sonnes of prevarication*, and the *sonnes of perdition*, *Ex illo fluere*, from that fountaine springs all our miserie: we have all sinned against the Lord, and therefore this great evill is upon us: hence it is that our *minds are blind*, the Crowes of the valley have picked out our eyes: our *wil's lame* to any thing that is good, our *nature* catcht a fall, like *Mephobosheth*, in the cradle of her infancie, and we could never outgrow it: hence it is that our *bodies* are subject to *deformities*, *infirmities*, *death*, our *soules and bodies* to the *wrath of God*, which lies heavie upon us here, prosecuting us with armies of plagues, and will never leave us till it hath brought us (unlesse his mercy prevent us) to eternall torments, and sunck us into the bottome of Hell.

No marvaile then, if *Plato* complaine that the soule hath broke her wings: if Poets tell us of an iron age: if whole volumes be filled with declamations of the brevitie of mans life, and the miseries of mankind. No, I marvaile not, if they who had but one eye saw these things,

even

even through the cloudes of obscuritie: I marvaile rather, that among Christians, who have both their eyes, the *eye of reason*, and the *eye of faith*, and besides, live in the Sunnes shine of the Gospell, so few see this, as they did, or at least, the reason of this, which they could not.

I marvaile I heare no more cry out with *S. Paul*, *O miserable man that I am, who shall deliver me from this body of death!* for if *Paul* so pathetically cryed out, who could so triumphantly give thanks; how much more justly may we, if we cannot adde that which follows, reiterate the same againe, and say? *O miserable man that I am, who shall deliver me from this body of death!*

Ye see now the misery of a naturall man, consisting in the *conscience of sinne*, and the *consequence of sinne*, the *fault* and the *guilt*, *malum culpa*, *malum pena*: this is the milerie of man, which estranges him farre from the state of happines: and out of this ye may gather what salvation is. For every Salve suppoles a Sore, and the sore is sinne and paine, and therefore the salve is that which will free us from this horrible condition: and restore, and re-estate us into the favour of the Lord, and so into our former felicitie. This is that which I meane by Salvation.

And thus am I falne into the second point, *That Christ is a sufficient Saviour*. The Sunne shines not so cleare in his strength, as this truth I hope shall shine, though through my weaknesse

SERM. II.

nesse: for, to let passe all, that might bee alleadged for it, and to make use of those grounds onely, which have beene laid already. Yet it will be more then evident: for as you heard, Salvation is the redeeming us from that miserable condition, in which by nature we lie plunged most deservedly, and restoring us to that happy state which we should have enjoyed, had we continued in our integrity: But *Christ Iesus* hath performed both these for us: therefore he is a sufficient Saviour. The prooffe of the Proposition was provided for before: the Assumption I will make good in the parts. For first *Christ* hath redeemed us from all our misery, whether sinne, the roote, or punishment, the fruit be considered.

1. He hath taken away *all sinne*, both our originall impuritie, by the originall purity of his manhood, which was therefore sanctified in his conception, by the worke of the Holy Ghost, that it might be exempted from the common condition of corruption; and our actuall impietie, by the actuall observance of the whole Law of God. The *Pharisees* could not take him tripping in a word, though they laid many traines to intrap him. The *High Priests* could lay nothing to his charge, though they hired false witnesses against him. *Pilate* himselfe was constrained, through the innocencie of his cause, ceremonially to justifie him by washing his hands, though he were constrained

strained through the importunitie of his enemies *judicially* to proceed against him, and so spill blood guiltlesse. Thus was *Christ Iesus the Lambe without spot, the Israelite without guile, fairer then the children of men,*, that so he might take away the pollution of our nature, with which we were wholly defiled. And this was his active obedience: wherein hee did that which we should have done, but could not, exactly fulfilling even the rigorous exaction of all Gods Commandements.

2. The *Punishment of sinne* he tooke away likewise by suffering and overcoming that which we must have suffered, but could not overcome, even the full viols of Gods wrath, and the weight of his hand, the heaue weight of his heaue wrath, which was due to us for our offences: for he tooke not on him *our nature only*, but the *infirmities of our nature*: hee that was *rich* became *poore* for our sakes, that we which were *poore* might be made *rich*: hee that was *cloathed with majestie* as with a garment, became *naked*, that we might be decked with the *robes of his righteousness*: he that was *anointed with the oile of gladnesse* above his fellows, *wept*; that all teares might be wiped from our eyes: he whose throne was in the Heavens, wandred and *had not whereon to rest his head*, that he might lead us, who had lost ourselves in the Labyrinth of sinne, to eternall rest, and fix us like starres in the Firmament.

E

Do

SERM. II.

Doe you believe in him for these things (as he once said to *Nathaniel*) follow me a little with your attention, and you shall see greater things then these : For he tooke upon him the chastisements of our finnes, and bare the burden of our iniquities : he was *accused*, that wee might be *acquitted*; he was *condemned*, that wee might be *condoned*; he was *accursed*, that wee might be *acquitted*; he was *hanged* upon the *Crosse* and accounted a sinner, that our finnes might be crossed out of the booke of accounts, and we might be accounted holy and righteous, and wholly righteous. *Whom now shall lay any thing to the charge of Gods elect?* Take a view of all the enemies, they were three, like the three sonnes, all terrible Gyants, terrible to all the sonnes of *Adam*, *Sinne*, *Death*, and *Hell*. *If the Lord had not beene on our side, may we now say, if the Lord had not beene on our side, they had swallowed us up quicke*: But thanks be to God in *Christ Iesus*, the net is broken, and we are escaped, and behold, they are dead that sought our lives.

The Divell, like a *Serpent in the Garden*, stirred *Adam* to sinne; and *Sinne*, like a *Serpent in the Wildernesse*, stung *Israel* to death: but our Saviour hath overcome them all: he tamed the Serpent in the wildernesse, that tempted *Adam* in the Garden to sinne: and he tooke out the sting of sinne, the Serpent of the Desert, by the desert of his suffering: for sinne was the Serpent, and the sting of sin was death, and death he

The Tree of Life.

27

SERM. II,

he vanquished in the grave, even in his owne denne, even on his owne dunghill. So that if death should now reason that he hath us still in captivitie, because he hath us still in keeping, we may say as Tully once to *Atticus*, *O mors, ubi est acumen tuum?* or rather as S. Paul promp-
teth us, *O death, where is thy sting? & grave, where is thy victorie?*

And thus was *Christ* the *Lambe slaine*, the price paid, the propitiatory sacrifice for his chosen: and this was his *passive obedience*, where-
by he suffered and overcame that which we should have suffered, but could not have over-
come, satisfying even the rigorous exaction of Gods exact justice: and these are both the parts of the payment, which he tendred up to God in our behalfe and for our behoofe: by which he hath not only freed us from our nat-
urall misery, which was the first part of Sal-
vation, and hath beene shewed hitherto, but hath also filled us with all good things, which, as the former, consists in two things; *Holinesse*, and *Happinesse*.

Both which *Christ* hath furnished us with-
all, out of the rich storehouse of his merits; for what he did he did for us, and we are righteous in his righteousnesse, and what he merited, for us he merited; and we are victorious in his vi-
ctorie: in a word, he hath cloathed us with an undefiled immaculate *robe of righteousnesse, and crowned us with an immortall †crown of

* *amicitia*.
† *audientia*.

E 2

glory

SERM. II.

glory : even an incorruptible crowne of inconceivable glory : with righteoufnesse irreprehensible, with glory irreprehensible.

And if any man doubt yet of the sufficiency of his satisfaction, weighing the heinousnesse of our transgression : let that man consider but who it was that did these things, and what the things were that he did and suffered, and then I hope he shall be sufficiently satisfied. It was the *Lord of glory* that *emptied himselfe into the forme of a servant*, it was the *Lord of life*, that *shed his precious blood* for us : he *humbled himself* to be a man, yea a servant, of whom it was every way true, if ever it were true, * *there is one servant only which is master of the house* : yea, not a man, a worme and no man : he *humbled himselfe to the death, yea the death of the crosse*, the most ignominious, and ignoble death of all other : he descended out of the bosome of blessednesse, into the bottome of basenesse : and therefore needes must his passion be very meritorious, whose person was so magnificent : his desert must needs be great, whose descent was so glorious.

Neither need any man doubt of Gods acceptance : for beside that which hath beene said, that what he did, and what he suffered, it was for us, because he was man : he tooke not the nature of Angels upon him, but of man ; and it was sufficient, because hee was God, which adds infinite value to both : beside this,

I say,

* εἷς ὁ μὲν δούλος
τῆς οἰκίας ὁ δε-
σπότης.

The Tree of Life.

29

SERM. II.

I say, who could be so fit to reconcile man to God, as he who was both God and man? *Man, quia solus Deus sentire*; God, *quia solus homo superare non potuit mortem quam pro nobis obire debuit*: yea, and it was the counsell of the Lord, that this should be the meanes to bring this to passe, and therefore hee laid his wrath upon him, which otherwise had beene injustice: his wrath, I say, so heavily upon him, that it wrung out strange words, *My God, my God, why hast thou forsaken me?* and therefore, he that accounted him a sinner for our sakes, must needs accept of the sacrifice that he offer'd for our sins.

Now when I review all that I have said for his sufficiency, me thinks I need not have gone further off my text, for demonstration of this truth; for *Paul* saith, he determined to know nothing but *Christ Iesus*, and him crucified: therefore he is *Christ*, and *Iesus*, and crucified, therefore he is an al sufficient Saviour: for these three, like the three termes of a Syllogisme, draw in a demonstrative Conclusion: like the three tongues that were written upon the Crosse, Greeke, Latine, Hebrew, to witnesse *Christ* to be the King of the *Jewes*, doe each of them in his severall Idiom avouch this singular Axiom, that *Christ* is an al sufficient Saviour: and a threefold cord is not easily broken.

He was that *Christ*, which was annointed and appointed of God, for that purpose; and therefore, filled and furnished with all graces

E 3 fit

SERM. II.

* 28166.

fit for the accomplishment. According to the smell of thine Ointments, thy Name is an Ointment powred forth, therefore the virgins love thee, saith the Sponse in the Canticles. His name is * the Anointed, and in him many graces concurred to make a full performance; as in a precious ointment, many spices concur to make a sweete perfume: Therefore the virgins love thee, the virgins that are pure in heart: hence they fetch Oyle for their Lamps, and therefore they burne in love: virgins love ointment for their beautie, thy Name is an ointment powred forth, therefore the virgins love thee: the wise virgins love thee, because they are wise; and so would the foolish too, but that they are foolish:

* 28167.

b 28168.

2. This Christ was crucified for us: there was the whole box of ointment broken, and powred forth, there all the spices gave their smell, ^a a sweet smelling savour, which ascended into the nostrils of the Lord, and became to him ^b a delectable smell, in which he is well pleased: And therefore.

* 28169.

3. He must needs be Iesus, whether you derive the name from the Greeke, as some have done, ^c to heale, more finely then fitly, and yet, more fit then finely: for he hath healed all our infirmities, by the merit of his blood, and the anointing of his Spirit: or from the Hebrew, as it is most truly, for he hath saved us from our sinnes; from all our sinnes, and therefore is a true

true Iesus, a Saviour, a perfect Saviour, (for so the Angell that imposed his name expounded it) And therefore if an Angell from Heaven preach any other doctrine then this, let him be accursed, saith S. Paul.

I need not heape up any more, yet it will not be amisse to let you heare the voice of the Scripture, where, to omit the common consent of the whole frame and phrase of the booke, and the murmur of every letter, which all of them proclaime this truth: and beside those words of note, which note thus much every where; as, ^d Grace by Christ did overflow and superabound, and ^e the riches of grace, ^f the exceeding great love of Christ, and ^g the breadth, and the length, and the height, and the depth of love. A man would thinke that Paul had spent all his Arts, all his Rhetorick, in Pleonasmies, and Hyperbolies: his Geometry, in taking the height of his desert, and could not attaine it. And indeed, they are words of wonder, wondrous words, or rather, as he sayes, [†] wonders, not ^{*} words, to expresse his absolute perfection: to omit all these, I say, I will content my selfe with two or three witnesses to ratifie it, which shall be past exception.

John 1. 29. Behold the Lamb of God, which taketh away the sinne of the world, saith John Baptist of Christ. Will you believe the Lords Messenger, Behold the Lamb, what shall we behold in a Lamb? Behold the Lamb of God, that taketh a-

way

^d ἡ χάρις διὰ
Χριστοῦ ἡ
ἐκπερισσὴ,
ἐκπερισσὴ χάριτος.
^e ὁ πλεονάζων
ἡ ἀγάπη τοῦ
Χριστοῦ.
^f ἡ ἀγάπη ἡ
ἐκπερισσὴ
τῆς χάριτος.
^g τὸ πλάτος
καὶ μήκος, καὶ
βάθος, καὶ
ὕψος τῆς
ἀγάπης.
[†] θαυμάσια.
^{*} ῥήματα.

SERM. II.

way the finnes of the World, *Iohn 19. 30. It is finished,* (saith Christ Iesus himselfe) *It, what?* the Redemption of mankind : what of the Redemption? *It is finished :* will you believe the Lord and Master? Let no man think to thrust his Sickle into another mans harvest, *for it is finished. Matth. 3. last. This is my welbeloved sonne, in whom I am well pleased,* saith God the Father : This, which? even Christ Iesus : what of Christ? *This is my welbeloved sonne, in whom I am well pleased :* will you believe the Lord and Maker? Let no man feare any after reckoning, the Lord will looke for no more, he will take no more, for he is already pleased, for in his welbeloved sonne, he is well pleased.

I thinke there's no man can slight the credit of these witnesses : for *Iohn*, * hee said no more then he saw : and *Christ*, † he affirmed no more then he performed : and *God*, * spoke that which he received, his acquittance could be no larger then his acceptance: and therefore needs must all these make it irrefragable.

Neither was their witness a perfunctory testimoniall, but a peremptory prooffe of his sufficiency : for *Iohn* was nothing but a voice, and † the voice of a cryer, and yet this is all that he said with such earnest contention, and *God* said it, not in a silent manner, whispering; not in a secret place, but it was a * voice from Heaven : and *Christ* said it not in his ordinary speech, but when he was upon the Crosse, then he said a

great

* ὁ ἰωάννης
μαρτυρεῖ,
† ὁ χριστὸς
ἐκράζει,
* ὁ θεὸς ἐλάλει
ἐν τῇ καρδίᾳ.

† ὡς ἡ βοῴσα

* ὡς ἡ ἐκ τῶν
οὐρανῶν.

The Tree of Life.

33

† great voice, as S. Matthew and S. Marke note: then he said it with his last breath, and seald it with his dearest blood. And therefore I hope that this will suffice to have spoken of his sufficiencie.

SER. 2.
† from the
Tern.

I come now to the second point, *That Faith is sufficient to make him our Saviour*: which I will handle according to my former order, but exceeding briefly. 1. What faith is, viz. out of the true sense of our own misery by nature, and sweet apprehension of Gods mercy offered, an humble denyall of our selves, and all creatures, and confident relying on the mercy of the Lord in *Christ Iesus*: This may serve for a weake delineation of that worthy grace, framed according to the proportion of my former principles.

And that this is sufficient, needs no more proof, but to point at that which ye have heard already: for seeing our Salvation must be wrought by another, and he that wrought it is *Christ*, what can be further requisite, then that *Christ* and his merits be made ours, which can be done by faith only: beside which, there can be no other affection betweene God and man: for the Spirit of God is the bond that unites and knits us to *Christ* by faith: and faith is the hand that receives the treasure of *Christs* merits, that enrich us: and *Christ* is all our riches: for being once transplanted out of the old *Adam*, and ingrafted into the new, which is *Christ*, and made one with him, the Lord cannot chuse but repute us righteous, through the imputation of his righteousness.

F

Hence

Hence it is, that all our finnes are remitted and blotted out of the booke of remembrance, and our selves re-admitted into his favour, and into his family : hence it is, that we are adopted to be his sonnes, and adorned with his sonnes holinesse : hence it is, that the curse of our finnes is taken away, and we have peace with God and all his creatures, the Angels pitch their Tents about us, and the stones of the field are in league with us : for it is written, *He hath given his Angels charge over us, to preserve us in all our wayes, least at any time we should hurt our foot against a stone: hence it is, that the old man, with the lusts of the same, dye in us, and decay, and the new man is renewed daily.*

As soone as we begin to believe in the Lord Jesus, the scales fall from our eyes, that we can not only read in the book of the Scripture, the will of God, which before, was a booke closed, a booke sealed up to us, but also lift up our eyes to Heaven, and looke into the volumes of eternitie, and read our names written in the booke of life : The shackles also fall from our feet, and we being enlarged, are enabled, not only to walk in the Lords Statutes, but also, *to run the way of his Commandements.*

And though we groane under the burden of our finnes, so long as we live here cloathed with this body of death; yet we are freed from the bondage of them, and still grow on to perfection: which then wee shall attaine, when we shall bee translated into the Heavens: where we shall receive the end of our faith, even the salvation of our souls, through

The Tree of Life.

35

SER. 2.

through his mercy, who hath so dearly bought us, and brought us thither: where we shall enjoy the blessed presence of God, *in whose presence, there is fulnesse of joy, and pleasure for evermore.*

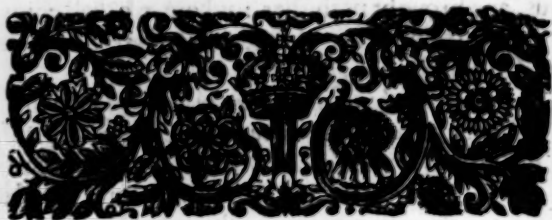
Blessed are the people that are in such a case, in such a place, yea, blessed are the people whose God is the Lord. But all this is made ours by faith only, which entitles us to the merits of *Christ*, who purchased it for us: therefore faith is sufficient. I should now justifie this by Scripture, but to say truth, this truth and this Text, is the only scope of the Scripture, the theme of Theologie, the pith of all piety: and therefore because it deserves some better observation, I will deferre it to some better opportunity.

Μίση τῷ Θεῷ ἡζα.



F 2

I Cor.



1 Corinth. 2. 2.

For I determined to know nothing among you, but Christ Jesus, and him Crucified.



When I first tooke this place in hand, I thought to have finished it out of hand, the same time I began : but it fared with me, as it did with *Simonides*, who, the more time they gave him to assoyle the question, what God was, the more he craved. And what marvaile, since *Christ* is the argument we have in hand ? They talk of a fabulous purse of *Fortunatus*, I thinke few are so credulous to believe it, but this we may and must believe, for the Spirit of truth avouches it, that in *Christ* are hid all the treasures of wisdom and knowledge : and who is so impious, as once to call it into question ? We read in the

The Tree of Life.

37

SER. 3.

the golden Legend of Poets, of a fruitfull tree, of which he sayes,

---Vno avulso non deficit alter Aureus---

and something like, in *Alcinous's* Garden: but *Christ* is the tree of life, in the middest of the Paradise of God, whose fruits are of twelve sorts, according to the seasons of the yeare, and according to the families of the house of *Israel*, whose leaves also were for the healing of the Nations: how much more golden then that one, fruitfull then those other? We are beholding to *Polydore Virgil* and ancient Histories, that call our *England*, *Puteus inexhaustus*, for the store of commodities: but *Christ* is a fountaine, better then that Well of *Isaac*, a Fountaine, of whose water whosoever drinketh, shall never thirst againe: For, he is a fountaine of living water, springing up to everlasting life. What doe I speake of Fables? They say it's true of the Oyle at *Rhemes*, that though it be continually spent in the inauguration of their Kings of *France*, yet it never wasteth; and this they attribute of the crosse to the blessing: I am sure, it is true of the Oyle in the Cruse of the Widow of *Sarepta*, that it fed her house; and failed not: though they be false and foolish which would father that miracle upon the Crosse too, which they find in the sticks that she gathered, which they say lay a crosse; as well it may be, as *Helena* found her crosse: and as true, I am sure it is, that *Christ* crucified is the poe of Mannah, the Cruse of Oyle, a bottomlesse Ocean of all comfort to the faithfull; he is rivers of oyle,

SER. 3.

* παρ' υα-
 νορ βη-
 ριστορ.
 † παρ' υα-
 μακρ.

and his steps drop fatnesse: for this cause received the Spirit without measure, and *was annointed with the oyle of gladnesse above his fellows*: and in him God is, as he calls himselfe, I am, because in him hee is all good, that the heart of the godly can wish or want: he is that *benedictum medicamentum*, * *that annointing medicine*, the only † *all-healing medicine* against all diseases, the only *παρ' υα-* against all danger. To conclude, as *Demosthenes* said of Pronunciation, that it was *primum, secundum, tertium*, in all Rhetorick: so may I say of Salvation, it is *primum, secundum, tertium*, in all Divinitie, and in it, *Christ is all in all*.

And thus I see: I have taken up my speech where I let it fall the last time: for if you remember, when I ended I said a great word, *That faith in Christ crucified, was the theme of all Theologie, the scope of all the Scripture*; which now that I may *liberare fidem*, I must endeavour to make good.

I feare not that you should thinke I make *quidlibet ex quolibet*, as Alchymists they say can fetch oyle out of flint, and as the Papists say, the Scripture is a nose of wax, and make it so, when they conclude the *Popes supremacie* out of *Peters walking on the waters*: for I see my Text will warrant me in what I have said: for if *Paul would preach nothing but Christ Iesus, and him Crucified*, and yet was to preach *all that was necessarie to salvation*, then questionlesse he judged *Christ crucified* to bee the summe of all: beside this evidence that convinced me, necessity compelled me to take this course: for

The Tree of Life.

39

SER. 3.

for when I sought for witnesses of that I had delivered in the Scripture, the whole booke of God offered it selfe: and therefore in such copious plentie, I deemed this the most compendious path, to prove that in generall, which otherwise would have proved infinite, if I had once minced it into the particulars.

Having thus scoured the way, I come now to enter upon the point, to shew, *that faith in Christ is the summe of Divinitie, the scope of the Scripture*: and first, I will begin with *Divinitie*, because the rule of it being the *Analogie of faith*, will light us in the search of the secrets of the Scripture, and lead us into the native meaning thereof with more facility: and this I will apply to the double consideration of Divinitie, both in the *maine substance*, which was alway the same, and the *mutable circumstances* thereof, which according to divers times had some diversitie.

The maine substance of Divinitie was alway that *Doftrine and Rule* that chalked out the way, in which man was to walk to eternall salvation, and eternall happinesse: which will easily appeare to be summarily comprised in *faith*, if that be true, which is most true, which I have already proved, that it is sufficient to attaine salvation: and the same will shine yet more brightly, if we do but lay downe the severals of the art, for this will be the summe that all will amount to, this will be the Epitome of all, even *Christ Iesus*, who is the *foundation of faith*, and the *fountaine of all obedience*, which

SER. 3.

which are both, and all the parts of Divinitie.

Take these asunder now, and consider them severally: That *Christ* is the foundation of our faith, I will alledge but one place for it: heare what *Paul* saith, *1 Tim. 3. 16. Great is the mysterie of godlines, God manifested in the flesh, justified in the Spirit, scene of Angels, preached of Men, believed in the World, received into glory.* See here the mysterie, the whole mysterie of godlinesse, and that a great mysterie, yea, and without controversie, great is the mysterie of godlinesse; and yet this is all, even *Christ Iesus*.

Reason it selfe will subscribe to this Article, and proove it too: for you know, the object of faith is God alone, and by it we are united unto him, and this was the condition of our integritie: our bodies were temples of his blessed Spirit, and the delight of the Lord was in the sonnes of men: but now having provoked him to indignation against us, by our voluntarie transgression, his mind is alienated, and the case is altered: his good Spirit being grieved, is departed from us, and he frowns upon us with an angry countenance: neither can it be otherwise, for he could not love his owne justice, if he did not hate our iniquitie.

We may read *our misery* in *Adams* story, who after his sinne, when he heard the voice of the Lord walking in the Garden, was afraid, and hid himselfe: And againe, in the children of *Israel*, who hearing the terrible thunders, and seeing the thick flashes of lightning, and the mountaine smoaking, when the Law

was

The Tree of Life.

41

SER. 3.

was given at Mount Sinai, in a great fright, came to Moses, and said, *Speake thou unto us, and we will heare, but let not God speake to us, lest we die*: and the reason of this is, because our guiltie conscience suggests no other conceit of God unto us, but as of an angry Judge, who is *cloathed with revenge and terror, as with a garment, and whose garments are dyed in blood*, as the Prophet elsewhere speaketh.

Moses à unum. And these examples teach us, in what need we stand of a Mediator, who might treat of peace, and make an attonement for us; for otherwise, what faith, what confidence can we have in God, whom sinne hath made our enemy? Now Christ alone is that Mediator: for hee by his suffering hath smoothe'd his Fathers brow, having satisfied his justice: and beside hath purchased his Spirit for us, who teacheth us to call him *Abba Father*; and through whom we have access with boldnesse to the throne of grace: therefore he is the foundation of our faith, which was the first part of Divinitie.

He is (in the second place) the fountaine of all obedience: I will content my selfe here also with one place, looke *Phil. 1. 9* And this I pray (saith S. Paul) that your love may abound yet more and more, in all knowledge, and in all judgement: and in the 11. againe, that ye may be filled with all the fruits of righteousness, which are by Iesus Christ, to the praise and glory of God: behold here, love in all knowledge, and that love in abundance, and that abundance yet more and more: behold againe

G

the

the fruits of righteoulnesse, and all the fruits, and a fulnesse of all the fruits, and yet all this, and more, if more may be, by *Iesus Christ*, for he is the *Tree planted by the rivers of water*, of which the *Psalmist* speaketh, who is *transplanted* out of the old *Adam*, and *ingrafted* into the new, which is *Christ*, he is the *tree that bringeth forth her fruit in her season*: for as soone as we are in him, ingrafted into his stocke, watered with his blood, warmed with his Spirit, who is the *Sunne of righteousness*, we are inabled to bring forth the *fruits of Righteousnesse*.

And well may he challenge this interest in all our obedience in a triple right.

1. Because he hath *performed all obedience in his owne person*, but in our name, and therefore for us.

2. Because all the *abilitie* we have to performe any thing, is *his gift*, and the worke of his Spirit in our hearts: *For of our selves, as of our selves, we can do nothing, but it is he that worketh in us both the will and the deed.*

3. Because he *hides the deformities* and *washes away the spots* of our actions, for otherwise, *all our righteousness is as a menstruous cloth*: he perfects all our imperfect performances. Survey but all the parts of obedience, you shall find this true. In the observation of the Decalogue, it is worth the observation, that this is the preface, *I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage*: we must be let at libertie by *Christ*, out of the bondage of *Egypt*, out of the fetters of sinne and Satan, before we can set a
step.

The Tree of Life.

43

SER. 3.

step in the way of Gods Commandements. And for our prayers, we need no other Beades, or bed-roll, *Christ* is the only Pearle of price in them : it is his Spirit that kindles the fire of our zeale, that teaches us how to pray, for we know not how to pray as we ought : and it is himselfe ascending in the flame of our ardent desires , as he did once in *Manoahs* sacrifice , that makes God smell a sweet savour , which otherwise, would stinke in his nostrils , would be an abomination, and turne to sinne. For as *Themistocles* presented himselfe to the King of the *Molossi*, under the protection of his son, and that was *μὴν ἀδελφῆν ἐκείνου*, as *Plutarch* observes : so unlesse we come to God, in the name of his Sonne, there is little hope of speeding : unlesse *Iacob* come in the garments of his elder brother *Esau*, there is small likelihood of a blessing ; and so unlesse we come cloathed with the Robes of *Christ* our elder brother : but if we do, behold it is *μὴν ἀδελφῆν ἐκείνου*, yea, the Lord will bless us, as *Isaac* said, and we shall be blessed : The Sacrament receiving, is the last act of our obedience, which without *Christ* are but cold and dead carcases of Lions, unprofitable.

In a word therefore, *Christ* alone is he that adds value , and vertue to our weake faith ; beautie , to our stained obedience : being the very foundation of our faith, and the fountaine of our obedience : as I have shewed of each of them severally taken, and will endeavour to the doe same of both joyntly considered.

If you looke for the proper place of faith in

G 2

Christ

Christ Crucified,

Christ, in the *bodie of Divinitie*, you shall find it seated in the very center, where it stands in a double relation, *of that which goes before*, and that *which followes after*.

That which goes before, is the former part of the *Rule of Faith*, which all mooves to it : that which followes after it, is the *Rule of life*, and is all mooved from it, and all the lines of either meet in it.

As it represents a *Center*, it is the *heart of Divinitie*. For, as in the naturall generation, the heart is first articulated, and then the other parts : so in our spirituall regeneration, faith in *Christ* is first formed, before any other graces ; and therefore *Paul* calls the *Galatians*, *his Children*, of whom he travelled in birth, till *Christ* were formed in them :
 ὁ ἄρχὸν ὁ μὲν πατρὶς ἐκ αὐτοῦ ἔγενετο.

As wee looke upon it in that double relation, (me thinks) upward and downeward, it expresses *Iacobs ladder* which appeared in a vision, by which he saw *Angels ascending*, and *descending*, and *God standing on the top thereof* : for *Christ*, by the consent of all, is that *scala cæli*, by which we ascend to God, and descend to good workes : and *Paul* hath excellently described that comparison in a most sweet gradation, *Rom. 8. 29*. *Those whom God hath foreknowne*, those also he predestinated to be conformable to the image of his sonne ; whom he predestinated, those also he called ; whom he calleth, them he justifieth ; whom he justifieth, those also he glorifieth : behold a *scala cæli*, a golden chaine, and in it a descent of God
 to

The Tree of Life.

45

SER. 3.

to man, by the stepps of election and vocation, and an ascent of man to God, by the staires of justification and sanctification, to the highest state of glory.

I thinke now that I may conclude this point, *That Faith in Christ is the summe of Divinitie*, considered in the constant truth thereof; for in him it pleased God ἀνακαταλίσσειν τὰ πάντα, to recollect and recapitulate all, even in this sense: in him it pleased God that all fulnesse should dwell, and in him dwells συμπικνῶς, the fulnesse τῆς θεότητος, and it may be τῆς διανοίας too, for the fulnesse of the Divinitie bodily, and the body of Divinitie fully dwell in him.

Let us come yet a little lower, and take this truth in the *Rule of Divinitie*, as it is in a double difference, *before Christ, and after Christ*: before Christ; againe as it was before the Law, or under the Law.

Before the Law, I pray, what was the Religion of Adam? Moses touches it in a word, *The seed of the woman shall breake the head of the Serpent*: see the first prophesie concerning Christ; and that by God himselfe: he that promised him, prophesied of him: for Christ was that *Seede of the woman*, which brake the head of the Serpent, and therefore was borne of a woman onely, a Virgin that had not knowne a man, the *Virgin Mary*: and therefore at the very time when hee fulfilled this promise, when hee hung upon the Crosse, he said to his Mother, *woman, behold thy son,*

Gen. 3. 15.

SER. 3.

sonne, (meaning *Iohn*. to whose care he committed her) *woman*, not *mother*, intimating, that he was that seed of the woman, of whom God foretold so long ago, that seed of the woman that brake the head of the Serpent, the counsell of the Divell.

Ioh. 8. 56.

Gen. 21. 3
6.

Goe now to *Abraham*, what was the Religion of *Abraham* and his familie? the Lord himselfe hath left it recorded, *Abraham saw my day and rejoiced*: this then was *Abrahams* joy, and *Abrahams* Religion, even the expectation of the promised seed, which was the *sonle* of the covenant that God made with him, the *scale* whereof was *Circumcision*, an image of his bloodshed: and therefore *Isaac* the *sonne of promise*, if he had not beene called *Isaac* the *sonne of laughter*, because *Sarah* laughed in the Tent doore, when she heard the newes of a sonne, saying, *Shall I that am barren beare a sonne in mine old age?* he might have beene called *Isaac* the sonne of laughter, because *Abraham* saw his day, who was indeed the sonne of promise, and rejoiced.

For *Isaac* was not that promised seed, of which God said, *in thy seed shall all the Nations of the earth be blessed*: for by the same reason should many more be that seed, even all, that proceeded out of the loines of *Abraham* in the line of *Isaac*, which were like the starrs of the Heaven in number: but God said, *not in thy seeds, as of many*, saith *S. Paul*, *but of thy seed, as of one, which was Christ*, in thy seed, in this thy seed, shall all the Nations of the earth be blessed.

For *Isaac* was but a *type* of that seed, and represented

The Tree of Life.

47

SER. 3.

sent him in many resemblances: *Isaac* was borne of *Sarah* a barren woman, and past beareng: *Iesus* was borne of *Mary* an unspotted virgin, springing like a branch out of a drie land, as *Esay* speakes, like a stone hewen out of a rocke without hands, as *Daniel* saies: *Isaac* bare the wood which should have consumed him: *Iesus* bare the wood of the Crosse, on which he was crucified: *Isaac* was bound, *Iesus* was bound, *Isaac* should have beene offered for a sacrifice, *Iesus* was offered a sacrifice for the sinns of the world: *Isaac* on Mount *Moriah*, *Iesus* as some thinke on Mount *Moriah*, from *Isaac* arose the proverbe, in the Mount will the Lord be scene, in *Iesus* it is much more true, for no man hath scene the father at any time, but the sonne, and no man can see the Father, but he to whom the sonne hath revealed him: and in him we see all the love of God, for behold what love the Father hath given us, that he hath sent his only begotten sonne into the world, that who so believeth in him, might not perish but have life everlasting.

Dan 2 45

Many such like types had those times, like prospective Glasses, to conveigh their glimmering sight to the only object of happinesse, *Christ Iesus*, as *Jacob*, who got the blessing in his elder brothers garment, and *Ioseph*, who was stripped of his coate, sold by *Judas* motion, stood before *Pharaoh* at thirty yeares old, whose coate dipped in blood turn'd the wrath of his Father from his brethren, even as *Christ* was stripped by the Souldiers, sold by *Judas* treason, stood before God in his office about

SER. 3.

about thirty yeares old, and in whose blood we being dipped, are delivered from the wrath of God the Father.

Can. 1. 17.

From hence then we passe to the *time under the Law*, where we shall finde nothing but *Christ* neither : Indeed, all things then were more *obscurely* delivered, *untill the day came, and the shadowes fled away*, as *Salomon* speakes : even untill *Christ* came, who was the *substance* of those *ceremonies*; and untill the *ceremonies* fled away, which were the *shadowes* of that *substance* : yet were they not destitute of all light.

Take an Emblem of their condition. The children of *Israel* in their journey into the Land of *Canaan*, where guided by the conduct of a *Pillar of cloud by day, and a pillar of fire by night* : their day was something overcast with a cloud, and yet their darknesse was something overcome with a light : they had a day, but not without some eclipse of a cloud; they lived in a night of darknes, yet not without some glimpse of light, for the Lord led them to the heavenly *Canaan* with a pillar of cloud by day, and by night with a pillar of fire.

And perhaps the *Psalmist* may insinuate so much, where he sayes, *Thy word is a Lanthorne to my feet*, for a Lanthorne argues much darknesse, and is used in the night only; as for the day, madnesse it were, *splendente sole lucernam accendere*, but againe, it argues some light, for otherwise, why was it kindled? Neither is *Peter* farre from this allu-

The Tree of Life.

49

SER. 3.

2 Pet 1. 19

allusion, when he compares the Word of the Prophets, which the *Israelites* enjoyed, to a light shining in a darke place. Agreeable to the first adumbration, ther was a day, but with a pillar of cloud, and a pillar of fire; but by night: and here wee have a light, but of a Lanthorne, a light shining, but in a darke place: this was then the state of Religion.

Now all the light they had was borrowed from *Christ*, as the starres do theirs from the Sun: and all lead us to *Christ* againe, as little Rivers to the Ocean. See this.

1. In their *Sacraments*, their ordinary Sacraments were *Circumcision* and the *Passover*, answerable to those, we have *Baptisme* and the *Lords Supper*: which both, had reference to the same inward grace, though there were a difference in the outward elements: for what meant the blood, shed in Circumcision, and sprinkled on their dooreposts in the Passover, but the blood of *Christ*, shed for the remission of sinnes, and sprinkled in our hearts, to purge and cleanse all our iniquities: for *Christ* was the true *Paschall Lambe*, in whom therefore the law of it was fulfilled, *Not a bone of him shall be broken*: and of whom *Iohn* sayes, *Behold the Lambe of God that taketh away the sinnes of the world*. *Christ* is the Lambe slaine from the beginning of the World for that purpose, and the very name of *Passover* notes as much: for in *Christ* it pleased God, when he judges all the World, in mercy to passe over us, and when he passed over all the

Ioh. 1. 19

H

World

SER. 2.

World in *justice*, to take his elect in mercy, and make them his children. Yea *Christ* himself therefore when hee had celebrated the Passover with his Disciples, instituted the *Sacrament of his body and blood*, to shew that he was that *truth*, of which the *Lambe* was but a representation. And in that *Passover* we may discerne a modell of our *Supper*: they must eat it with *sowre hearbs*, to wit, *repentance* and *mortification*, that they may the better taste the sweet mercy of God, in their delivery from the bondage of sinne and Sathan, shadowed out in the bondage of Egypt: so it is unto us a *Sacrament of our union to Christ our head*: then they were to eate it with sweet unleavened bread, that they might bee taught to take heed of the sowre leaven of malice: so is ours to us, a *Sacrament of communion with Saints*, the bodie of *Christ*.

The difference betweene ours and theirs is, that their Sacraments were not without blood, because *Christ* as then had not shed his blood, but ours are, because the truth being come, the type is needlesse.

Againe, what were the *pillar of cloud and fire*, and the *red Sea*, in which they were *baptised*, as *Paul* saith, but that which the Gospell calsthe *Baptisme of water and fire*, even the *effusion* of the blood of *Christ*, and the *infusion* of his graces; the *merit* of his passion, and the efficacie of his Spirit in our hearts, to make it ours by application. What was the *water* that *Moses* stilled out of the

The Tree of Life.

51

SER. 3.

the *Rocke*, by striking it with his Rod, when the *Israelites* were like to perish in the wilderness for want of water, but the blood of *Christ* issuing out of all his body in a bloody sweat in the Garden, when the very wrath of God, the Rod of God (for the chastisements of our sinnes was upon him) lay heaue upon him, and streaming out of his blessed side, when the *Souldier* pierced it with his spear, I say the blood of *Christ* spilt for our sakes, who otherwise had perished.

And that *Mannah*, that heavenly food, with which they were sustained in the wilderness, what was it, but *Christ*, as *Christ* himselfe expounds it, *Iohn 6.* that he was the bread of life that descended from Heaven: and *Paul* accommodates both of them, *1 Corin. 10.* For they all ate the same spirituall food, and they all drank the same spirituall drink (even the same with us) for* they drank of the spirituall Rock, and that Rocke was *Christ*: *Christ* is the onely Rocke, on which his Church was built: *nix* not *moys*, not *Peter*, but *Christ*.

* τὸ αὐτὸ
βρώμα καὶ
τὸ αὐτὸ
πομπήν.
ματθ. 23.

The *Brasen Serpent*, tell me, what can you see in it, but *Christ*, who was lifted up on the Croffe, as that was lifted up in the Wilderness: and as that saved all that looked to it, from the stinging of the poysonous Serpents, so hath *Christ* saved us from the power of the old Serpent the Divell, and all the power of darknesse: he hath healed all our infirmities, for by his stripes we are cured, and by his wounds we are healed.

You see then, how all their Sacraments, ordi-

H 2

nary

SER. 3.

nary, and extraordinary, receive all their life from *Christ*, and give all their light to him againe.

All the laborious and tedious pedagogy of their *Ceremonies*, was to no other end then this neither: in which this truth was written, as it were in great Letters, that he that ran might read them, because all words of a thing not sensible, but so farre off, could not be halfe so legible.

So the blood of all the *Sacrifices*, propitiatory, and gratulatory, of *Bullocks, and Rams, Goats, and Lambs, Sheep, and Dove*, were all but types and copies drawn from *Christ*, and drawing to *Christ*, who was the true sacrifice in which all the other were sanctified, (which otherwise were of no value) and by which Gods justice is satisfied: and they were so many, in such varietie to seale to them his allsufficiencie.

So were all their curious *ablations*, and chargeable *oblations* of rost, baked, sod, fryed, to teach our perfect washing by his blood, and perfect nourishment by his body, which suffered the heat of Gods wrath, and so was dressed to our appetite, and sauced with such diversity, that he might take away our satietie.

Sweet was the figure of the two *Goates*, one of which was offered as a *Sacrifice for the sinnes of the people*, and the other (the *Scape Goat* the Scripture calls it) being charged with all their sinnes, *Aaron laying both his hands upon his head, and confessing the sinnes of the congregation over him*, was let goe into the wilderness: both which expresse *Christ* in a double respect, either because *Christ* was slaine that

The Tree of Life.

53

SER. 3.

that we might escape, or because *Christ* the same was dead and is alive, as the *Revelation* speaks, because he dyed for our sinnes, and rose againe for our justification, as the *Apostle* elsewhere applies it.

Rev. 2.8.
Rom. 4.25

Much like another in the *purgation of the Leper*, where two Birds or Sparrows were to be brought the one was to be kild, the other to be let flie, being dipped first in the blood of the former, reserved in a vessell for that purpose, even as *Christ* dyed for us, and wee being dipped in his blood, escape, for by him the nets are broken, and we are escaped.

Yea and all their *holy persons* did but represent unto the people the person of the *Messiah*, all their *Priests*, especially the *High Priest*, they sacrificed, and blessed the people in his name, who was that *Benedictum semen*, in whom all the nations of the earth were to be blessed, even *Iesus Christ*, who is God blessed for ever, and who gave himselfe for us, a pleasing and acceptable sacrifice to his father. And the *High Priest* many wayes, he bare the names of the Tribes of *Israel* on his shoulder, when he appeared before God: so did *Christ* of all his faithfull: he entred into the *Holy of Holies* once a yeare not without blood: so did *Christ* by his owne blood, open the way for us into the highest heavens, and make a passage into *Paradise*, in which we could not keep our selves, and out of which we were kept, by the flaming sword of a *Cherubim*: upon which the Poets harping, have hatched a pretty Fable, that the *aurea Hesperidum mala*, are kept by the vigilant guard

H 3

of

SER. 3.

of a fierie Dragon, but *Hercules* overcame him: which in sober truth is thus much, that the way to the *Tree of Life* in the Garden of *Eden* is guarded by the glittering blade of a glorious Cherubim, but *Christ* hath removed him.

Lastly, the *Holy places* themselves, were teachers of the same truth, so that if those (the *Priests* I meane) should hold their tongues, these (the stones I say) would cry thus much.

1. The *Tabernacle* was a visible sign of Gods presence among his people, and therefore in it were placed (among many other things) the *Mercyseat*, even *Iesus Christ*, in whom it hath pleased God to have mercy on whom he will have mercy; and the *Table of Shew-bread*, is the same *Christ*, whose body is the true bread, by which we are fed to eternall life, which, as one observes, was *panis propositionis*, in the Law, but is become *panis assumptionis* in the Gospell, even the bread of the Lords Table.

So was the Temple, and therefore they were to offer their Sacrifices at the Temple, and their prayers in or toward the Temple, because all were sanctified and accepted in *Christ*, who was the true Temple, for so he sayes of his body, *destroy this temple, and I will raise it againe in three dayes*: and therefore when *Christ* was come into the world, the true light which enlighteneth all men that come into the world, all these shadows vanished at his presence and fled away.

The *Leviticall Ministerie* ceased, as you may see in

in a sweet allusion which some have observed : When God promised *Iohn Baptist* to *Zachary*, as he was discharging his office in his course, *he was stricken dumbe*, and therefore, when the people expected he should have blessed them, he could not speake, *sacuit Zacharias generaturus vocem*, saith one: this silence proclaimed that that service was at an end: the silence of a Leviticall Priest, made way for the voice of an Evangelicall Preacher, even *Iohn*, who was a *voice preparing the way of the Lord Iesus*, the only High Priest of our salvation.

You have heard that the *Heaven Oracles* ceased at the birth of *Christ*; so did the *Iewish Oracles* too, before his birth, for they had no answer from God by *Vrim* and *Thummim*, all the time of the second Temple, and so you see that the *Iewish Priesthood* ceased too: and at the death of *Christ*, *the vaile of the Temple rent insunder*: *Theophylact* hath a witty conceit, a pretty glosse, that the Temple rent her vaile, hearing of the blasphemies of the *Iewes* uttered against *Christ*, according to the fashion of the *Iewes*, who rent their garments when they heare any blasphemies: but this was the meaning surely, to shew that by the rents of his body the true Temple, the way was opened to all the faithfull into the *Holy of Holies*, the highest Heavens.

And no marvaile it is, that *Christ* upon the crosse should cause all shadowes to vanish: the T (which men make the figure of the Crosse) in the Egyptian mysteries, is an Hieroglyphick of eternall

SER. 3.

eternall life, which (say they) when it comes, shall put an end to our Religion. It may be they had some notion of such a thing from the *Jewes*, or rather it is an after-birth: but this is certaine, that *Christ* lifted up upon the Crosse was in his Meridian exaltation, no marvaile then, if the shadows vanished..

We reade of one that wondred how his Host had furnished his table with so rare variety, his Host answered, that all was but Swines flesh, only the art of the Cooke had made the difference: and I according to my abilitie have discovered, that all the dishes of the old Ceremonies, furnish us with no other thing but *Christ*, only the wisdom of the Lord diversly dressed his sons flesh, in proportion to the times, and palats of his people, in such admirable variety.

Come we now to the last period of times, the *time of the Gospell*, and see the muscicall harmony thereof with the former: wherein me thinks, I presage already, that my talke will be more easie: for what meanes the departure of all the Legall shadowes, at the approach of *Christ*; if he were not the substance of all: and therefore the abolition of those is a cleare evidence, that *Christ now is all in all*.

The Doctrine preached every where, is a silver Trumpet of this sacred truth: but that having beene alway the same, my course propounded, permits me not to insist upon it: only this difference it hath, that as it pointed forward before to

Christ

The Tree of Life.

57

SER. 3.

Christ to come, so now it pointeth backward to *Christ* come, in whom it teacheth every man to looke for salvation, and no other: the outward signes that are left are few, but they conspire in the same testimonie with the Doctrine, and the old ceremonies, sealing the same thing, but with more simplicity, and with more significancie.

The *water of Baptisme* hath a sutable Analogie with the blood of *Christ*, by which we are purged from our spirituall uncleanness of sinne, as we are purged by water from all corporall uncleanness. In the *Lords Supper* we have bread and wine, meat and drinke perfect nourishment: bread the staffe of mans life, and wine that maketh glad the heart of man, the best *elements* to expresse the best *aliments*: which how fully doe they set forth *Christ* Crucified: the Bread is broken, so was his body broken; the Wine is powred forth, so was his blood powred forth upon the Crosse, for the remission of sinnes, to all those that come to him with an hunger and thirst after his righteousness, and feed on him by a lively faith.

The signification is so emphaticall, that I may say of those that are partakers of this, as *Paul* said of the *Galatians*, who had heard him preach *Christ* crucified, * *before whose eyes Christ crucified was set forth*, I may say it of all such, except they bee foolish *Galatians*, and except they bee bewitched.

And thus I conclude this point, That *Christ* Crucified, is the Summe of all Divinitie, the sub-

1

stance

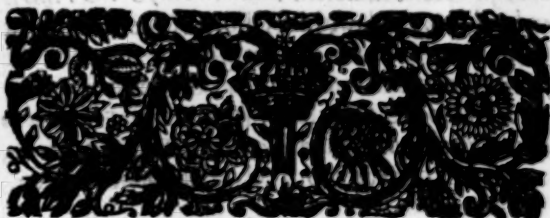
* τοις ὄφθαλμοῖς
οὐρανοῦ
καὶ τῆς
ἐκκλησίας
ἐκτεθειμένον
ἵνα
ἀναγνωρίσωμεν
τὸν Χριστὸν
τὸν ἀληθινόν

SER. 3.

stance of all ceremonies, the soule of all Sacraments, the Kernell, and Key of all knowledge, the Center, and circumference of all Divine wisdom.

I had thought to have gone a little further, as *Christ* in the Gospell, beyond *Emaus*, but the importunity of the time, which will take no denyall, forces me to turn in here against my will.

2 COR.



1 Corinth. 2. 2.

For I determined to know nothing among you, but Christ Jesus, and him Crucified.



So often as I reade these words, mee thinks I conceit, how some Phariscaill Doctor might step up from among the Senate of the *Corinthians*, accusing Saint Paul a *Majestatis*, as though he had spoken treason against the Scriptures: even as their Predecessors accused *Christ* his Master of *Blasphemy*, when he said, He was the Sonne of God, and when he said to the sick of the Palsie, *Thy sinnes are forgiven thee, arise, take up thy Bed and walke*. And as the *Athenians* once, *What babler is this*, that is so lavish of his assertions? And what? Is *Christ* the summe of all Divinitie? Is the *knowledge of Christ*

πῶς οὖν
ἀποκρί-
σας

SER. 4.

Crucified alone sufficient? οὐκ ἔστιν ὁ λόγος ὁ 379, this is an hard saying indeed, this is short worke. But what shall then become of that goodly frame of the Scripture, with the monuments of Antiquity, treasures of Poesie, Oracles of Prophecy? Ergo ibit in ignes? Yes Paul, go and take those Tables of Stone, and in a fit of zeale (forsooth) dash them in peeces, or scrape out those divine characters ingraven therein by the finger of God himselfe: Nay, goe ran sack the Arke it selfe, with sacrilegious piety, not only looke into it, as the men of Bethshemesb did, or touch it, as Vzzah, but ran sack the Arke it selfe, and sacrifice those sacred volumes to the devouring flames; as the Jewish Princes served Ieremies Role: go breake those golden Pens of all the Prophets and Apostles, which have dared to speake any thing, but that: I, and digg them out of their graves againe, and burn their bones for Hereticks, as the Papists did the bones of Bucer and Fagius, in Cambridge, in the dayes of Queene Mary: or else, (after a new kinde of persecution, for so Christ seemes to account it) erect them new Sepulchers, and adore them, as the Pharisees did in Christs time. If Christ be sufficient, then why doe you not make an Index expurgatorius for the Bible, (as the Jesuites have done already for the Fathers) and spung out all but Christ crucified, for that is sufficient: whereas the Scripture sayes † all Scripture is inspired of God, profitable, &c. and Christ himself sayes, that he came to fulfill, not to disanull the Scripture.

You heare what the curious Rabbins may ob-

ject

† πᾶσα
γραφή δι-
επνευσ-
μένη ἐ-
στίν.

The Tree of Life.

61

SER. 4.

ject, Idare not undertake to relate what answer the Apostle might make them; lest I should sinke under the gravitie of so great a person; you may presume it was divine, *sed nostro non referenda sono.* But yet because it concernes the Text I have in hand very nearly, I will endeavour in that respect to give satisfaction.

Every word of God is pure, like Gold tryed in the fire seven times, and what was said of the Orator, that the addition or detraction of a word would marre the grace or clyp the meaning of their sentence, is most true in Gods word: and therefore we read this just and severe sanction of his Books authority, he that adds to this booke, God shall adde to him all the plagues that are written in this booke, hee that detraets any thing, his name shall be raxed out of the book of life: and what was said in another case, is most true in this, not an iota, nor a comma, nor the least letter, nor the least tittle thereof shall passe, because not so much as one of them is idle, or superfluous. And for profit, the very leaves thereof are for the healing of the nations, and the fruit, is the fruit of the tree of life; the leaves are phylicke, and the fruit is meate; the fruit is preservative, and the leaves are restorative; the leaves are health, the fruit is immortality: for this book is not for sight, but for meat, as appears by Iohn, who ate the booke that the Angell gave him, beside that, it is sweeter then the hony and the hony combe, as David, that hath tasted, hath testified. How then? this resolution of S. Paul doth not abolish the Scripture, but

Rty. 22. 18
19.

SER. 4.

establish it : for *Christ crucified and faith in him, is the summe and scope of all the Scripture.*

And thus you see, I have overtaken, or rather, met with the same point, and in the same place where I left it the last time : for, as you may remember, after I had treated of the sufficiency of faith in *Christ*, I propounded consequently, that it was the *summe of Divinitie*, and the *scope of the Scripture* : that it was the summe of Divinitie, as I could, I then evinced, by casting up the reckoning of both the parts thereof, faith, and obedience, which amounted to no more but this : for wee found that *Christ* was the *foundation* of faith, and the *fountain* of obedience, the *Jacobs Ladder*, of ascent and descent, *descent* of God to man, *ascent* of man to God : and as the *Spouse* speaks in the *Canticles*, he is *Sigillum cordis*, & *Sigillum brachii*, for he is the stampe of faith in the heart, that is *Sigillum cordis*, and he is the stampe of good works in the hand, that is *Sigillum brachii* : in the hands * the following character, but in the heart the † leading character, for he is both *Sigillum cordis* and *Sigillum brachii*, as the *Spouse* speaks in the *Canticles*. Thus is *Christ* the summe of Divinitie.

It remains now then that we should cleare the other, that he is the *Scope of all the Scripture* : which I will do first in generall, and so leade you on into the particulars. In generall, this may be demonstrated, by that which hath been before delivered : for if faith in *Christ* be the Epitome of the Rule of Divinitie, then needs must it be so likewise of the
Scri-

* ידו
† אף
ידו.

The Tree of Life.

63

SER. 4.

Scripture that containes that Rule : and that in a double respect.

1. As the *immutable substance* of the Rule is considered, the substance was alway that which leads man to eternall Salvation, which is by *Christ Iesus* only : and this is the maine scope of the Scripture in generall.

For all the sonnes of *Adam* being guilty of high treason against the most High: the *hand writing of the Law* inditeing us : *Heaven and earth* witnessing against us : the *Grand jurie of the blessed Angels* finding us guiltie : our *owne consciences* answering guilty ; what remaines, but to heare the terrible sentence of condemnation pronounced against us, by the mouth of the most just Judge, the Lord Almightye ? Yet the *mercy of the Lord* was such, that when the Law had cast us, the Lord called us to pardon. And as the Clergie of our Land is privileged in many cases to have their booke : so was it his pleasure, to give his *Law*, his *inheritance*, his peculiar, their booke, that by their booke they may be saved, and this booke is the booke of the Scripture.

The Scripture againe is the *Letter of the Almightye* to the sonnes of men (as one calls it) indited by God himselfe, and the *Angell of his great counsell* *Christ Iesus* (for so *Esay* styles him) together with his *Spirit*, penned by his principall Secretaries the *holy Prophets and Apostles*, and sealed with the *blood of the Lamb* : let me goe a little further, they are the *Litera laureata*, the *Superscription* is, *To the faithfull*

SER. 4.

faithfull, the *Salutation* is *Salutem in Christo*: The *Argument* is nothing but a Proclamation of a generall pardon in his name to all penitent and believing sinners.

This is the Summe of the Scriptures in generall, and this is the first demonstration that *Christ* is the summe thereof: because Divinitie and it, like two twinnes, keepe pace with a mutuall correspondency, like two parallels, runne on in equall extent, beginning and ending both together, and the summe of the one is the summe of the other, and the summe of both is eternall happines, which is to bee looked for, and can bee found in *Christ* alone.

2. This is the first proportion we find between them: the second offers it selfe to your consideration, as the Scripture may be accommodated to the *mutable circumstances* of the Rule, according to the difference of time before and after *Christ*.

The Lord made in the beginning *duo magna Luminaria*, the great to rule the day, and the lesse to rule the night, the Sunne and the Moone. Much like to this, there be two portions of the light which God hath revealed, concerning our salvation, given to guide two times: the *old Testament*, the lesser light, like the Moone, to rule the night of ignorance, when the Doctrine of the Messiah was more obscurely delivered: the *New*, the greater light, like the Sun, to rule the day of knowledge, which the faithfull have enjoyed, ever since *Christ* the Sunne of righteousness appeared. When it was night there

there must needs be many *Ceremonies*, like many shadows, and many humours, by reason of the feeble light. and heat the influence of the Moone afforded, which the vertue of the Sun hath since dried up or driven away.

Or, the *Old Testament* is like the light created the first day, which though it wanted that glorious and resplendent lustre, yet it separated betweene night and day, *Goshen* and *Egypt*, the beloved City and the Gentiles : and the porportion holds of a day to a thousand yeares, for a thousand yeares is as but a day in thy sight, saith the *Psalmist* : and so as the Sunne was set in his Tabernacle the fourth day of the world ; so the Sunne of righteousnesse came in the 4000. yeare of the World, in the Tabernacle of his flesh, to fulfill all righteousnesse. And perhaps the 19. *Psalme* may have some relation to this comparision: for there the Sunne is described, *tanquam Sponsus*, as *Christ* is described, *tanquam Sponsus Ecclesie* : and the Prophet slides there from the Sunne, it may be because of this Analogie, to the Elogies of the Scripture.

Now both these were the same light, for the Moone receives hers from the Sunne, and the light of the Sunne is but the conglobation of the first light : Even as both the Testaments teach but one *Christ*, for he only dyed for us, and therefore they are both his Testaments.

The *Old Testament* contains him in the Hieroglyphicks of Sacrifices, and Types, and Ceremonies : the *New*, in legible and ordinary characters :

K — in

SER. 4.

in the old, he was like the corne in the eare, in the New, like the corne thaken out. in the Old, like the Mannah which was hidden in a pot, for he is that hidden Mannah, in the Arke: in the New, like the Shew-bread, that was set upon the Table: in both of them, the same Christ, *heri, hodie & in aeternum idem Christus*: yesterday, in the Old Testament, under the time of the Law; to day, in the New Testament, under the time of the Gospell: yesterday and to day and for ever the same Christ, who is God blessed for ever.

For they both are but one booke, but the booke that was shut before by the comming of the Lamb is opened, for the Lambe opened the booke that we may fetch a resemblance of this Revelation, out of the booke of the Revelation. Compare the Ministers of both the covenants, and we shall see the same: for as it was said once, * *What is Plato or Moses Atticizing?* so we may say now, † *What is Iesus or Moses Evangelizing?* Nay, it is even the same Moses, only the vaile is removed, and we see him *retecā facie*.

Divines have said as much, that the *Old Testament* is but *Novum involutum*, and the new, but *Vetus revelatum*: as the Stoicks of old said of Rhetorick and Logick, comparing them to *pugnis & palma*, as though the difference were no more but in contraction and explication, obscurity and perspicuitie. This shall serve for the proposition of my second generall Reason: that the Old and New Testament, contain nothing but faith in Christ Iesus.

But

* πλάτων
ἢ Μωϋσῆς
ἀττικίζων.
† Ἰησοῦς ἢ Μωϋσῆς
εὐαγγελίζων.

But these two are the whole Scripture : some have gathered out of those words of Christ, *Matth. 13. 52. Every Scribe learned to the Kingdom of Heaven, is like a certaine householder, which brings out of his treasure old and new* : The conclusion is but idle, but the conclusion is infallible, that there is no more Scripture, but the old and new Testament.

And thus many God would have for the confirmation of our Faith, that in the mouth of two or three witnesses every word might stand. For though *Origen* do but descant upon those words, when he sayes, *in the mouth of two, that is the old and new Testaments; and in the mouth of three, that is, Prophets, Evangelists, Apostles*, the truth of the word, the word of truth shall stand assured: yet this is most certaine, that the foretelling, and fulfilling of the same thing, I say, the same thing foretold so long before it was fulfilled, and fulfilled so long after it was foretold, makes exceedingly for the supporting of our faith, as being an invincible argument; that this word is the word of the eternall God, before whom all times are present.

The second Testament then, like *Rachel* and *Leah*, build the faith of the elect; like two sisters inseparable companions hold hand in hand : chained faster together then the invincible Armado : for *Malachie* gives his Lampe to *Marke*, as they did in the games at *Athens*, and *Marke* takes it where he leaves it, the end of *Malachie* reaches to the beginning of *Marke* : *Mark* begins, and *Maka-*

SER. 4.

chie ends with *Iohn Baptist*: so are they secretly sodered together, and holding hands (take this by the way) they plucke a Crow with the *Apocrypha*, if I may so speake in so grave an argument.

Upon these premises, that the *old and new Testament* containe nothing but the *doctrine of Faith in Christ, and salvation by Christ*, and yet they two make up the intire body of the Scripture, and this is my inference, that *Faith in Christ is the scope of the Scripture*.

I descend now from the *generall* to the *particular* declaration of this point: And first, *for the old Testament*.

To let goe all their *Types and Ceremonies*, with the whole ancient state of Religion among the *Iewes*, which all had reference to the comming of *Christ* the promised *Messiah*, which make a great part of the argument of the booke of the first covenant, because I touched them the last time: and to let passe whole bookes which have nothing but this, as the booke of *Ruth*, a Grand-mother of *Christ*, and the Booke of the *Canticles*, a sweet Epithalamie, or spousall of *Christ* and his Church, I will divide it for this time into two portions, *Historicall* and *Propheticall*, and make good the point in either of them, and that briefly, because I perceive that my entrance hath exceeded already the scantling of time allotted to this exercise, and because I resolve to end this at this time, that so I may set afresh upon the use of this Doctrine.

The

The *Historicall part* of the old *Testament*, beside the historie of life openly propounded, contains the *mysterie of faith* also sweetly couched therein: as will easily appeare, if you doe but consider the *periods* of times, the context and continuation of the storie, with the remarkable examples here and there dispersed.

A man would thinke those many *Genealogies* and many names very harsh and tedious, like craggy mountaines full of stones, but barren of all fruit: but if you will vouchsafe to make but a little inquisition, *μεταρρηξας*, to digge into the bowels of those mountaines, you shall find a golden vaine, a golden chaine, consisting of many linkes, from the first *Adam* to the second *Adam*, to derive his pedigree and shew his generation, of whom *Esay* sayes, *Who can tell his generation*, for hee is the *eternall Word of his Father*, and the *ancient of dayes*.

And I pray tell me, wherefore is there such a curious context of succession from *Adam* to *Noah*, from *Noah* to *Abraham*, from *Abraham* to *David*, from *David* to *Zorubabell*, from *Zorubabel* to *Mary*, but to draw a golden line (as you have seene the golden line in the *Genealogies*) a *via lactea* to lead to *Christ*, in whom all *Genealogies* are ended, and accounted by *Paul* in the same ranke with *Matæologies*, and old wives *Fables*. And therefore *Matthew* begins his *Gospell* with this, and calls it *ΣΙΓΑΓΗ*, a *Booke*, a *Bible*, because this is the very *Map* and *Epitome* of the whole *Bible*, as it was in the

SER. 4.

old Testament, that he might by this divine art of insinuation, teach the end and use of all that was then written.

The like may be picked out of the very *names there registred*, for though the conceit of the *Cabalists* be fond and vaine, that patch up the names of *Mary* and *Iesus*, by a strange Alchymie of Rapsodies and Anagrams, out of diverse passages of the Scripture, yet this ought to be of some importance, that religious parents imposed such names to their children, as might be monuments of the Messiah: Master *Broughion* hath observed many, and I spare to repeat any.

View againe the *Succession of Kings, Priests and Prophets*, you shall finde that all those severall currents emptie themselves into *Christ*, as rivers into the Ocean, and Crown him with a triple Crown, for hee is the *King, Priest* and *Prophet* of his Church, of whose comming all the rest were but Harbengers. I say, they three, like the three *Wise-men*, offer *Gold*, and *Myrrhe*, and *Frankincense*, and so make a triple Crowne for *Christ*: and so again, make a three twined scourge, to whip the usurping Whore out of the *Temple of God*, as *Christ* served the *Trucksters*, *buyers and sellers*, and *money changers*.

Thus is the *series* of the storie contracted into *Christ* the summe of all, the same lesson may be read wiitten in great letters (that hee that runnes may read them) in those many illustrious examples, of all those three kinds recorded in Scripture:

fo

The Tree of Life.

71

SER. 4.

so that if there were not many expresse notes, yet there were many notable impressions, many *vistigia omnia te adversum spectantia*, all looking to Christ-ward, each of them giving a taste of that which Christ performed in all fulnesse.

1. For *Priests*, I need not name any, because they all represented Christ, if not in their *personall excellencies*, yet in their *officiall performances*.

2. For *Prophets*, I will name a few, because they were so many: Two ascended into Heaven, *Enoch* before the Law, *Elias* in the Law: thus was Christ's ascension, who was *primitia dormientium*, a maine Article of our faith prefigured: Three before Christ were raised from the dead, one by *Eliab*, another by *Elisha*, a third, by touching the bones of *Elisha* being dead, revived: even as three were raised in the Gospell, the *daughter of Iairus* in the house, the *Widowes son* in the gate, *Lazarus* stinking in the grave: thus was one of the greatest miracles of our Saviour, and his owne resurrection, who was *primitia dormientium*, prefigured. *Elias* after his wearie persecution by *Ahab*, lying under the Juniper tree, complained, and desired that he might die: so did *Ionas*, when the Sunne beat upon his head, after the *Gourd was withered*, and something more frowardly: thus was the *passion of Christ* prefigured, and the most uncouth exigent thereof: for when the wrath of God the Father, like the rayes of the Sunne, beat upon him, when hee hung upon the Crosse, then was hee brought under the Juniper tree: for the heat of
the

SER. 4.

the heat of the wrath of God, was hotter than Juniper coales, yet he underwent it for the love of us men, and our salvation *constrained him*, for the fire of love is hotter then the coales of Juniper: *Moses* and *Ilias* fasted forty dayes in the Wildernesse, so did *Christ*; who notwithstanding fed five thousand with five loaves, as *Elisha* typically had done before him.

I had intended to have propounded more; but it shall be enough *digitum ad fontes*, as they say, to have set the wheelles of your better meditations a going.

3. Many *Kings* and *Iudges* were types of *Christ*, in the storie, as *Moses* a lawgiver in the Wildernesse, *Iosua* a *Mediator* of the true *Mediator*, a *Mediator* of the true *Mediator*, a leader of *Israel* into the land of *Canaan*, a *Iosua* of the true *Iosua*, the true *Iesus*; *David* that fought the Lords battailes, and foiled the great *Goliath*, that defied the hoast of *Israel*, *Salomon* the beloved of the Lord; the *Prince of peace*, and otherwise were they but glassses which did not bound the light, but transported the godly to the contemplation of *Christ*.

The accommodation is easie, but I hasten: yet I cannot passe by the type of *Sampson*, it was so lively: for as *Sampson* by his owne death was the death of thousands of *Philistims*, and *David* slew *Goliath* with his owne sword: so *Christ* overcame death, by undergoing death, and brake the head of the Serpent, by suffering him to bruise his heel: for in him the fiction of *Achilles* is no fiction, that being

being otherwhere impenetrable, his heele was not: for *Christ* was only penetrable in his heele, his *humanitie*, his *Deitie* remaining altogether impassible.

I am ravished with delight in these sacred reliques of antiquitie: yet I must cut off what I thought to have added: and me thinks I heare some wondring, what all this makes to the argument in hand: I answer, as *Tamar* convinced *Indah* by his *staffe* and his *signet*, and *Thesens* his *γυναικα*, that made him knowne, were a passport and certificate to his father of his legitimation: so *Christ* is acknowledge to be *Iesus*, to be *Messiah*, by these performances: for these are the *tessera* of commerce, the watch-word betweene the old and new Testament: the badges of the whole booke, proclaiming to us they doe belong: the joynts and gimmers by which either of them is (as it were) scrud into the other: Mercuriall statues, pointing the way to *Christ*: Starres in storie, like the *starre* that appeared to the *Wisemen*, guiding them to *Bethlehem*, where it stood still: for all ended in *Christ*, and he is the end of all.

Thus the *Historicall part* of the old Testament is full of Asterisks, and hands, and lines, that draw the intelligent reader to *Christ*. To conclude this point, this is the use of *Genealogies*, to track the way of salvation, by the golden line that leades to *Christ*: and this is the wisdom of wisemen, to follow the conduct of the starre, till we come to him, who is the true morning-star,

L

the

SER. 4.

the true Load-starre that guides our wandring feet in our wearie pilgrimage to eternall rest in the heavenly *Canaan*.

The *Propheticall* part is more plaine by many degrees almost palpable : for there was not any thing almost fulfilled by *Christ*, but it was foretold by the *Prophets*, as there was not any thing foretold by the *Prophets*, which was not fulfilled by *Christ*. See this, 1. In the maine *Articles of the Creed* : he was borne of the *Virgin Mary*, so *Esay*, *Behold a Virgin shall conceive, and beare* : Suffered under *Pilate* ; so *Iacob*, *The Scepter shall not depart from Iuda, till Shilo come* : Crucified, *As the Serpent was lifted up in the Wildernesse* : Dead, *The Messiah shall bee slaine*, saith *Daniel* : Buried, *Thou wilt not leave my soule in grave*, said *David* in his person : the third day he rose againe, for it was impossible that the paines of death should hold him, as was signified in *Ionas*, comming out of the *Whales bellie* : He ascended into Heaven, as *Enoch* and *Elias*, types of him had done : Sitteth at the right hand of God the Father, so *David*, the Lord said unto my Lord, sit thou at my right hand untill I make thine enemies thy footstool.

2. Because *Christ* crucified more specially makes for our purpose, consider it of his passion in speciall : he was betrayed, *he that eateth bread with me, my familiar in whom I trusted*, saith *David* : sold for thirty pieces of silver : some would have it to answer to the price of the ointment that *Mary* powred upon his feet, because *Judas* murmured : and

Esay 7. 14

Gen 49. 10

Dan. 9. 26

Psal. 110. 1.

Psal. 41. 9.

The Tree of Life.

75

SER. 4.

and so that hee did it, *ut impleretur*, that the bagge might be filled: thus the covetous Traitor should have sold the *annointed of the Lord*, to have gained the ointment, but this was not it: here was the true reason, *ut impleretur*, that the Scripture might be fulfilled, that said so much, *Zach. 11. 12.* So they weighed my price thirty pieces of silver, a goodly price, that I was prized of them: he was Crucified betweene two Thieves, for so saith the Scripture, *with the wicked was he counted.*

3. Nay, even petty things were not omitted: he thirsted, well might he thirst, who was so scorched with the heat, and pressed with the weight of Gods wrath, *that he sweat water and blood*, and therefore well might he say *he thirsted*, *ut impleretur*, that he might quench it, but this was the maine cause, *ut impleretur*, that the Scripture might be fulfilled, *for it was meat and drink for him to doe his fathers will*: they gave him vinegar to drinke, so David: They cast lots for my garments, so said he, *upon my vesture have they cast lots*: his side was peirced with a spear, even that *speare was guided by a prophesie*: so saith David *שׁוּבוּ נְאֻמִּי*: so Zacharie, they shall see him whom they have pierced. I might be infinite: and Matthew alone hath gathered thirty two prophecies, and applied them to him, with this burden or under-song, *ut impleretur quod dictum erat per Prophetas*

I end this point with that of Peter, *Act. 10. 43.* To him give all the Prophets witnesse, that through his name whosoever believeth in him shall receive remis-

L 3

sion

Psal. 11.

18.

Zac. 12. 10

SER. 4.

sion of sinnes : the place is very plaine, and those words of the Prophets are thrise repeated in the third of that booke : for all the *Prophets* are many times *Boanerges*, sonnes of thunder, and then indeed they fetch all from Mount *Sinai*, where there were thunder and lightning and earthquakes when the Law was given : but all these stormes usually end in some calme of consolation : and when they would be *Barnabas*, sons of consolation, they fetch all from Mount *Sion*, the sweet promises of the *Messiah*, and steepe all their words in his blood.

Thus *Christ* is the scope of the *Propheticall part* of the old Testament : I should shew the same in the new also, but it will be needlesse : every letter *μωυσεως και ιωαννης αμαρτιας*, by the very sound, as the Orator speaks, avouches this truth : The foure *Evangeliſts*, what are they but the storie of his life and death? Let *Iohn* speak for them all, *These things are written, that ye might believe in Christ Iesus, and believing have everlasting life, through his name* : I will not hunt for comparisons, nor shew what reference they have to the foure *beasts* in *Ezekiel* : but me thinkes all the rest aime at his *humanitie* more principally : *Iohn* only, like the *Eagle*, is quicker eyed, and as though he had some window into his breast, as well as he leaned on his breast, hee peirceth through the vaile of his flesh to his *Divinity*, and draws his pedigree from heaven through eternitie.

And the *Providence of the Lord* is worth observation, that he would have foure to write this storie,

Ioh. 20. 31

rie, all in a most celestially harmony; two of which, the two Apostles *Matthew* and *Iohn* were ocular, and two, the two *Evangelists Mark* and *Luke* auricular witnesses of that which they wrote, that all pretext of doubting might be excluded.

The *Acts* have nothing but the same *Christ* preached among the Gentiles, for he brake downe the wall of separation. And as after the flood, there was a confusion of tongues, to hinder the building of *Babel*: so was there the effusion of the gift of tongues, to further the building of the heavenly *Ierusalem*, that all knees might bow, and all tongues confesse that *Iesus* is the Lord.

All the *Epistles* have no other argument but *salvation by Christ*, as may appeare out of the salutation, *Grace and peace in Christ Iesus*, *grace* the beginning, and *peace* the perfection of all happinesse, and both by *Christ Iesus*.

And it is observed, that the very name of *Iesus* is used by *Paul* alone, above five hundred times: and no wonder, for there be in it a thousand treasures, as *Chrysostome* said, yea all the treasures of *wisdom* and *knowledge* and comfort, are hid and lockt up in him: The whole *Revelation* what is it but a Com-monorie for the observation of the government of the Church by *Christ*, the King thereof, and the expectation of his glorious comming, as the conclusion of all evidences, *Come Lord Iesus, come quickly*,

Tanquam habeat scriptum tota tabella, veni.

That I may dedicate an *Egyptian Jewell* to the service of the Tabernacle.

SER. 4.

And thus I shut up this part, that *Christ* is the summe of both *Old and New Testament*: in these three differences, as to come in the Old, and in the New as come, and to come againe to iudgement.

And me thinks, those two are like the two *Che-rubims*, that shadowed one Mercy-seat, their faces were one toward another, and their wings; but both toward *Christ* the Mercy-seat: like *Ezekiels vision*, where the foure creatures stirred and stood still both together: whose wheels were, as it were, one wheele within another, and *Christ* in all: like the Spies, that returned to *Moses* out of *Canaan*: for as they brought the clusters of Grapes (a map of that good Land) betweene them, so the two Testaments bring nothing but *Christ* betweene them: now *Christ* is the true *Vine*, as himself sayes, like the clusters of Grapes, as the Spouse speaks: and his blood is the Wine of the Sacrament, the wine that maketh glad the heart of the faithfull, which was scruzed out of his body upon the Crosse, the Winepresse of Gods wrath; where you may behold him excellently, *tanquam uva passa*, *Christ Crucified*.

And therefore *Christ* is like the hinges, upon which the whole frame of time, upon which the *bifores valva* of the house of the Sunne, the two Tabernacles, the two gates of Heaven, doe hang and turne themselves.

And now I hope, though this my discourse bee very imperfect, yet it will not bee altogether impertinent or unprofitable: for this one point, that

Faith

The Tree of Life.

79

SER. 4.

faith in Christ crucified is the summe of all the Scripture, well considered, must needs give very much light to the reading of every part thereof: it will be like a key, to unlock the meaning, and so make way to the rich treasure therein, like a clue of thread, to lead us thorow many intricate Labyrinths thereof. And this makes me call to mind, what I forgot even now, that the *red thread that Rahab* hung out of her window, when *Iericho* was beseiged, was an Embleme of *Christ Crucified*, by whom all the faithfull must be saved from eternall death, as she was then preserved from present destruction: much better then *Leucothea vitta*, or *Ariadnes filum*.

Let me wind up all that hath beene said, *Christ is the summe of all Divinitie*: me thinks the *Clypeus fidei*, is like that *Clypeus Phidia*, the Buckler of *faith* like the buckler of *Phidias*, that Historians speake of, I meane the Buckler of *Minerva*, which *Phidias* made: for as in it he had so curiously intrailed his owne name, that it could not be taken out without the dissolution of the whole frame; so hath *Christ* so divinely wrought his name in the worke of salvation, the rule of Divinitie, that it cannot be taken out, but that golden chaine, that *series causarum*, will all fall in sunder.

The *Ephesians*, when *Cresus* beseiged them, chained their City to the Temple of *Diana*, the *Tyrrians* theirs, when *Alexander*, to the Statue of *Hercules*: and so all the precepts of Divinitie seem to be chained to the Crosse of *Christ*: he is the *umbilicus*

SER. 4.

bilicus, where all the intrails are knit together, the Center, where all lines meet : and therefore in the *Creed* of twelve Articles, ten of them concern him, and beside the other two of God the Father, and the Holy Ghost, have their dependance on him too, for he hath obtained the Spirit for us, and by *him we have acceſſe unto the Father*, as I ſhewed before.

And therefore as in the first book we learn, the Croſſe begins the row, as though all the 24. Letters were but Commentaries upon the Croſſe : ſo ſurely, this is the ſumm of all our learning, to learn to know *Chriſt Ieſus* and him Crucified.

Againe, *Chriſt is the Scope of all the Scriptures*, Me thinks, the Scripture is a Ring of Gold, which *Chriſt* hath given his Spouſe the Church, as a token of his love, and himſelfe, like the Diamond in the Ring : the Scripture is the field mentioned in the Goſpell, and *Chriſt like the jewell in the field*, which a wiſe Merchant knowing of, would ſell all he hath to purchaſe : the Scripture the box, and *Chriſt* the ointment, *precioſum opobalſamum in gemitu myrothecio* : and therefore *Chriſt* is called *αβγ* the Word, as though every word ſounded of *Chriſt*, and all the Word of God were nothing elſe : and *Chriſt* is the Alpha and Omega thereof, as himſelf ſayes, *Alpha and Omega, the beginning and the end* ; for all the Letters, without which the Spirit in the Scripture breaths not, for ſο α signifies, or Alpha and Omega, the two principall for all the Vowels, without which all the Scripture is but a mute Letter,

The Tree of Life.

81

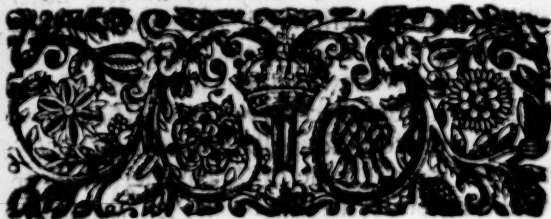
SER. 4.

Letter, a dead Letter, I may say, a *killi*ng Letter: and for him the Scripture it selfe is called *σλαβος*, the *Bible*, the booke, because it is the only book, containing this knowledg, which alone is sufficient, and which is only necessary to eternall salvation.

In a word to close up all, the *knowledge of Christ crucified*, is the Theme of Theologie, the Scope of the Scripture, the Pith of all Pietie, as *Paul* excellently layes it downe, *Ephes. 2. 19.* For through him we have accessse by one Spirit to the Father, being no more strangers, and forreiners, but fellow-Citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Iesus Christ himselve being the chiefe cornerstone, in whom all the building fitly framed together, *συναρμολογῶν*, groweth unto an holy Temple in the Lord. &c. you see the knot that holds all together. And thus much for the explication of this Text.

M

2 COR.



1 Corinth. 2. 2.

For I determined to know nothing among you, but Christ Iesus, and him Crucified.



The handling of the *Word of God* is a divine kinde of husbandry. And this portion of Scripture is that parcell of holy ground which I began to till long agoe, but have not yet finished: I have hitherto broken up the ground only: it remaines that I should now breake the clods, which might hinder the fruitfulnessse, and cast out the stones, that so at last, I may sowe the blessed seed of exhortation, in hope of a blessed harvest.

Or rather this portion of Scripture is the seed, for so saith *Christ*, the seed is the *Word*, and I have hitherto beat this seed out of the eare onely, and must

must now winnow and fanne it out of the chaffe, that at the last I may cast it again into the ground of your heart, (for so saith Saint Paul, * you are the Lords husbandrie) in hope of a fruitfull increase, from the blessing of the Lord, the Lord of the harvest, for Paul may plant, and Apollo may water, but it is the Lord that gives the increase: he that planteth is nothing, and he that watereth is nothing, but the Lord that giveth the increase, for without him, the seedsman is but *νεμελωδός*, *femini verbum*, a babler, according to our translation, as the Epicures scoffed at Paul, or *νεμελωδός*, *feminilegus*, such an one as they that stood in the Corne-markets, and gathered up the Corne that fell beside the Sacks in emptying, as *Casaubon* observes, that is, a man of no worth, an earthen vessell, as the Apostle calls Ministers elsewhere, and the word will beare it.

I presume the meanest in this place conceives my meaning, yet I will endeavour to speake more plainly, that if there be any seeming riddle, you may plow with my Heifer, as *Sampsons* companions did, and reed the interpretations. I have hitherto given you the explication of these words, and so, as it were, threshed the Corne out of the eare, with the staile of the Spirit: I come now to the application in two parts.

1. For *confutation* of popish errors, and so I will chide away the chaffe out of this floore with the fanne of *Christ*.

2. For *exhortation*, and so I will cast the seed into your eares, and charme it in the phrase of the

SER. 5.

Spouse in the *Canticles*, *Arise ô North, and come ô South, and blow upon my Garden, that the Spices thereof may flow forth.*

In the Explication I have handled already these three points.

1. That *Christ crucified is a sufficient Saviour.*
2. That *Christ Crucified is the summe of the Scripture.*
3. That *Christ Crucified is the sum of Religion:* Which may stand as so many reasons, to warrant the wisdom and equitie of *Pauls* determination, to know nothing among the *Corinthians*, but *Christ Iesus and him Crucified.*

Now out of these shall be deduced, First, for *Confutation*: out of the first two things.

1. That *Saints are not Saviours*, and therefore not to be invocated as *Saviours*.
2. That *Sinners cannot be their owne Saviours*, and therefore, that our *works* on earth, are not *merits* of Heaven.

Out of the second, two things.

1. That *the Scripture is most perfect*, and therefore needeth not to be patched up with *Tradition*.
2. That *the Scriptures are perspicuous*, and therefore neede not to be locked up from the *Laitie*.

From the third, two things.

1. How a man may know the true Religion, by *Christ* the corner-stone, the *Lydius lapis*, the Touch-stone of Religion.
2. How a man may unmaske Antichrist, and his counterfeit Religion, by *Christ*, and his.

2. For

2. For *Exhortation*, out of all jointly.

1. For *Ministers*, what is the true Rule of Preaching, the Art, (and that I may so speak with reverence) the very trick of Preaching, *viz.* to *Preach Christ, and him crucified.*

2. For all, what should be all our chiefe study, the aime and scope of all our studies, *viz.* only to know, believe, and love *Christ Crucified.* If any of you think any of these too farre fet, rather haled then drawn out of this Text, when I come to the particulars, I hope to give him a reasonable satisfaction.

And thus I have drawne a Map of the holy Land: or rather as God brought *Moses* to the top of Mount *Nebo*, where he shewed him a sight, a *Synopsis* of the Land of *Canaan*, so have I you: but as it was then, so it is now, and so it will ever be, we must travaile some dayes journies, before we can enter into that good Land: we must winn it, and weare it, we must fight with the enemies of God, before we can fill our selves of the milke and honey, of that Land which flowed with milke and honey.

Thus much I think I may be bold to say in generall, that he that is indifferent, if he thinke advisedly on the matter, will say, that I have taken an indifferent course: I have taken these to try my selfe, but I have refused more which I might have taken, because I would not tire my auditors: I have selected these to exercise my meditations, out of many other which I neglected, that I might

SER. 5.

not exceed the proportion of this exercise : for who sees not that *Antichristianisme* is nothing else but an *opposition in a mysterie*, to the mysterie of *godlinesse* revealed in *Christ*, either by open oppugning, or secret undermining : or if there be any that cannot see, he may well heare the Proverb, *Who is so blind, as he that will not see* : so that if I had a minde to favour my selfe, I have a faire occasion to make choise of mine enimie, among all the troopes of the Romish Antichrist, and single out the weakest : but I rather follow the direction of the lot that is false into my lap, and set upon him that stands nearest, though he strout wide, and speake boistrous, and looke big with horreur and disdainfulness.

I remember, how *David* with a little stone which he found by the brook, branded that proud *Goliath* in the forehead, and foundred the uncircumcised *Philistin*, that defied the Hoast of *Israel*, and the Lord of Hoasts. And *Daniel* makes mention of a stone that was cut out of the mountaine without hands, which brake the glorious image of *Nebuchadnezzar*, whose head was of gold, the armes and breasts of silver, the thighs and legs of brasse, the feet of iron, (a man would think all metall) and yet that little stone battered it all to peeces. Behold, I stand by the brooke of water, by the book of God, for the *Scripture is the river, that makes glad the City of God* : behold in these christall streames, the stone, the Lord *Christ*, for *Christ is the stone* which the proud builders of *Babel* refused,

The Tree of Life.

87

SER. 5.

fused, but is become the head of the corner, which the *Master-builder* hath put in *Sion*, an *elect and precious stone*: me thinks I want nothing but *Dauids* hand, or *Dauids* sling, to check the *scornefull Whore* with a blow, and spoile the *mysterie* that is written in her forehead: and yet againe me thinks I need not *Dauids* hand, since I have his stone: for his stone is the same, that *Daniels* stone, and *Daniels* stone (like the *Phœnician* ships in *Homer*) is guided by an higher Intelligence, and can doe the feat without hands: and as the stone without hands intimates, according to our interpreters, the *Virginitie* of *Mary*, out of whom *Christ* was hewen, without the help of man: so *Christ* in my Text, may be taken out without hands, without any great paines of man, to breake the clay feet, the brittle pillars of that braten-faced Whore, to breake them like a *Potters* vessell. And though I know the *Fathers* and *Councils*, like *Sauls Armour*, are not needfull for *David* in his combate: yet perhaps it were no hard matter for the happy champion, when he hath foyled his enemy with a stone out of the Scripture, and laid him grovelling in the dust, to set his victorious foot upon his necke, and strike off his head with the edge of the *Fathers*, as it were with his owne sword, in which he gloried.

Perhaps you wonder wher's the point all this while: is that lost? is that forgotten? tis true: but I choose rather to leade you into my further discourse, though with an unseasonable preface, then

SER. 5.

then trouble you with an unseemely repetition of the former: though I might plead the prescription of time, enough to secure me from exception or obloquie: and yet I presume that, with your favourable construction, I have erred indeed, but so as not *præter causam*, no nor *præter causam* neither. I come now to it.

The first point of the Explication was, that *Christ is a sufficient Saviour*: out of it I deduced, 1. *That Saints are no Saviours*, nor therefore to be *invoked as Saviours*: here is no such magneticall and invisable Sympathie, that any man should wonder what necessity tyes these two together: neither is their any such forced deduction, that a man should need to pumpe or cherne to make it come: the dependance is easie, as it is in the links of a chain, draw one, and the rest will follow; as it is in water spilt upon an even table, it is very docible to go which way soever the finger will lead it; so willingly doth this consequent offer it self to your consideration, out of the precedent position. Well then, this is our Theme, for this time, that *Saints are not Saviours*, nor therefore to be *invoked as Saviours*: wherein I purpose first to represent unto your view a light adumbration, a rude draught of it, instead of an exposition of the state of the question, which shall containe (as it were) a *Sciagraphy* of the truth, and a *Sciamathy* against the fallhood: I shall measure but three paces in this porch, before I bring you into the maine building, the first will be in the *generall Idolatry of the Synagogue of Rome*.

Rome, which offends against *Christ crucified* : the second, in that which is committed *with the Sinners in generall*: the last, in that which particularly concerns the *Virgin Mary*.

For the first: It was said of old Rome, that it was † *The Epitome of a Family, or rather of superstitious folly*. But it is more true of new Rome: good Lord! what a world of trinkets, and trash, and trumperie, is their great *Colossus* stuffed withall? what *apish imitation*, what *foolish devotion*, what *popish superstition* is among them? inso much that a man would doubt, whether he should laugh, or scorne, or abhorre those fardels of folly; whether hee should laugh at the act, or weep for the actors; whether he should pity their simplicity, or spit at their sinfulness.

† *Επιτομή*
της οικου
ήτοις της οικογενείας
ήτοις της οικογενείας
ήτοις της οικογενείας

If ever the saying of the Preacher were verified in simple truth, *Vanitie of vanities, all is vanitie*: here it is more then true, and that with advantage, by a kind of transcendent supereminency of truth, *Vanitie of vanities, all is vanitie*: or if there be any thing *wiser than vanitie*, they shall vie with it for vilenesse: or if there be any thing *lighter than vanitie*, they shall weigh with them in the ballance for lightnesse.

The *Egyptian* blindnesse was nothing comparable to this; the *Egyptian* darknesse, not halfe so palpable: or if that were more palpable, I am sure, this is more culpable: The *Egyptians* worshipt vile creatures, but yet living creatures; the *Romans* worshipp stocks and stones, and dead carcases: they

N

wor-

SER. 5.

worship Oxen, and Owles, and Rats, and Mice, and Cats, and Crocodiles, and such like vermin: these worship *Iudas* his Lanthorne, *Francis* his Cowle, *Beckets* shooes, and *Iosephs* breeches, and a peece of stone that was in the Well where the *Virgin Mary* washed the swadling cloutes of *Christ*, as forry Saints I trow: They sate at the Catadupes of *Nilus*, and their heavy eares were made deafe with his barbarous language, and (as it were) rockt asleep: there fell no dew from Heaven upon their heads, that might wet their locks, that might soften their rocky hearts, and make them bring forth better fruits: no marvail then, if they worship *Nilus*, whose steps dropt to them fatnesse, whose rich inundation filled their Vallies with Corne, and crowned their yeares with gladnesse, so are the words of the *Psalmist*: no marvaile if they worship't *Nilus*, and that cursed vermin, the fruitfull spawne of his too fruitfull wombe: but these men are brought up at the feet of *Gamaliel*: and if they did not preferre the seat of the scorners, they might be preferred to the chaire of *Moses*: they sit in the Temple of God, and heare the silver Trumpet of the everlasting Gospel of God, proclaiming war against such idolatrie from the Lord of Hosts: and yet they heare no more, then their stocks and stones heare them: the dew of Heaven hath richly falne among them, and yet like *Gideons* fleece, they are dry, when all the Regions about them are wet: their stubborn hearts remaine as hard as the Adamant, to speak with *Iob*, as hard as the neithers milstone,

But

The Tree of Life.

91

SER. 5.

But I pray tell me, what is the summe of their devotions, or, if you will heare me, I will tell you what it is, by my casting a smooth-faced smiling picture, a Saintish stone, a rotten ragg of a nastic Relique, a B in a box, a Crucifixe I meane, a pretty cosset *Agnus Dei*, these are the particulars, now lay them altogether, and the Summe amounts to this (if my Arithmetick faile me not) pretty mau-mets, pretty puppets for such wanton babies as they are to play withall, and as we use to promise children fine gay things of nothing : this is the summe of their devotion. Behold, these are thy gods, o thou sonne of the rebellious woman, o thou daughter of *Rome*, thy gods in which thou trustest: this is the precious merchandise that hath drawne all the trafique of the World into thy streets, these are the Apples after which thy soule lusteth.

Pardon me, if these termes seeme something light : the toyes themselves are so ridiculous, that I could not finde in my heart to vouchsafe them any graver speech : but I will make amends, and turn them all away packing: only let me remember what your worthy Bishop *Clandius Taurinensis* said excellently of some of them your *Agnus Deies*, *Piflos adorant, vivos devorant*, I will make bold to English it rudely, *they worry the living Saints, while they worship the dead* : but *Christ* did not say, *Pinge Agnos tuos*, frame thee Lambs that may represent me, but *Pasce agnos meos*, Feed the Lambes that doe represent me : but it seemes they do not much re-

N 2

gard

SER. 5.

gard what hee said : and yet he did not only say thus , but he conjured them also with the powerfull charme of love , if thou love me (*Peter*) feed my Lambs:and yet these devout adorers, like deafe Adders, stop their eares and will not heare the charme, charme he never so wisely. I conclude this point: As *Aristippus* once answered him that asked, what his sonne should be the better for learning, if he bestowed it on him : *Vt nihil aliud* (said he) *certè in Theatro non sedebis lapis super lapidem* : so may I make answer to him that should demand , what should any man be the better to come out of *Babylon*, out of *Rome*, and betake himselfe into the bo-some of the faithfull Spouse of *Christ*, our Church, our Religion: *Vt nihil aliud certè in Templo non orabis lapis ad lapidem*, blocks shall not prostrate themselves before blocks , nor stones prostitute themselves to stones , living stones , to livelesse stones ; sensitive blocks , before senslesse blocks, beside a thousand priviledges.

And thus I passe to take the second step, which was concerning *Saints in generall*. *Bellarmino* hath a very tragicall and passionate preface to this controversie : hee fals fowle with us Protestants, hee termes us scoffing *Lucians*, and Gyants, that make warre against the Gods , and such like flowers of his wild Rhetorick, *Canina facundia*, dogged eloquence he bestowes upon us: and perhaps he was at great cost to gather them , but we conne litle thanks: and then like some desperate Fencer, that hath more heart then braine, more malice then might

might, he hewes, and lasses, and foynes, and strikes blindfold, he cares not where, and hits he cares not whom: or like some mad dogg, he hath a quarrell to every one he meets: he grins at *Erasmus*, he snarles at *Melancthon*, and barks at *Illyricus*, and snatches at *Luther*, and worries *Calvin*, as though hee had to deale with some carion carcase; this is the only difference, the teeth of a mad dogg are poison, but his tongue is no slander: at last, as a man newly awaked out of a trance or sleepe, he throwes his envious eyes to heaven with great devotion, (forsooth) and wonders why the starres are suffered to stand there, belike hee thinks to convince their workes of darknesse: hee wonders at the patience of God that suffers us hereticks to discover their Catholick abominations, in the false worship of Saints, and vindicate the glory of God, from their impudent impostures. Me thinks, this preface is like the Painters Table. One spake to a Painter to draw him a Horse running in full speed: he did, and gave it him, but gave it with the wrong side upward: the man disliked it, and told him, he spake for a runner, this was a tumbler, no hurt, quoth the Painter, turne the Table and this will runne: so in that Preface, all may be true, but all is turned upside downe; like the Horse with his heeles upward, sprawling toward Heaven: but change the persons, and let that bee said of the Papists, that hee would faine make the world believe is true of the Protestants, and I blame not the Picture: or as the Painter said, turne

SER. 5.

turne the Table, and all may runne well enough, or at least go currant. But what if we should let the Jesuite goe, perhaps he had as live be some where else, and as live be doing something else, as bee brought in for a tumbler to play tricks: if you thinke so, I am content to dismisse him: well then, to leave the Cardinall, and come to the cause.

The Papists have brought in so many new Saviours, that the true Saviour is gone out: I know not how they will find Heaven, but I am sure, they have lost *Christ*, they have lost the way to Heaven: for he is the way. And if there be any spark of faith, any remnant of the faithfull flocke among them; they may well complain, as *Mary* did to the Gardener, when she went to visite the sacred body of the Lord, and found it not, *Sir, they have taken away my Lord, and I know not where they have laid him*: if there be (I say) any faithfull *Mary* among them, like a *Lilie among thornes*, which led with an holy zeale indeed, but misled by ignorance, should thinke to find him in their crowd of Saints, wrapt up in some of their reliques, as he was once in linnen cloaths, I thinke some Angell would tell her, as he did, *He is not here*; I thinke *Christ* himselfe would take the paines to meet her, and instruct her thus: *Mary*, I see thou meanest well, but yet thou missest much, thou art in a right mind, but thou art in a wrong box: it is but lost labour to seeke the living among the dead, the living Saviour, among the dead Saints: I would have thee know therefore, I have retired my selfe from this Garden, and shall

ndr

The Tree of Life.

95

SER. 5.

not feed any more among these Lillies, *but until the day breake and the shadowes flee away, I go, my well-beloved, I go to the mountain of spices.*

But why doe I presume as it were to teach *Christ* to speake, who is the word, in whom God speakes to us? or why doe I relate his speech, who am a *child* and know not how to speake? I know the Criticks tax *Homers* rashnesse, in reporting the song of the Sirens, because it cannot be thought, how it should be done, but it must needs fall many bowes short of expectation: such things are better suppressed, then expressed; or if expressed, better *velo*, then *pencillo*; that veile of silence is the best attire of sobrietie: and I may feare a more just censure that have reported what *Christ* said to *Mary*, since, never man spake as he spake: but you know the Lord himselfe vouchsafes *balbusire nobiscum*, and therefore hee will beare with *Moses* stammering tongue, if he goe on his errand: nay which is more, though it do stammer he will have it go on his errand, on his Embassage: nay, he will admit of no excuse neither, as you see in *Moses*, so that I hope, I shall need no other Apologic or excuse.

The word of God, in the description of the holy Land, hath foure things observable in the golden line that directs our passage thither: two for the way, and two for the end: for the way,

1. That it is *streight* without crooke.
2. That it is *narrow* without croud.

For the end, that the gate of the Royall City,

1. Is

SER. 5.

1. Is *narrow*, 2. Is *one* : but the Popes Itinerary, made out of the lying Legend, the cosoning Calender, the Ephemerides of the Saints, contradicts the Kings map, the word of God in all these: there is a *lying spirit gone out*, and gone into the mouths of the Prophets of *Iezabel*, to send *Ahab* upon an unhappy voyage : and as the *Israelitish* spies, (all beside *Caleb* and *Ioshua*) spake evill of the good Land, so the Romish spies, which they have sent to view this Land, speake false of the true way, which the *Israel* of God must walke in, if they meane to come to the God of *Israel*.

1. They have made the *way crooked* : As the man in the Gospell that offered himself to follow *Christ*, would faine have taken a vagarie, and fetched a circuit by his fathers house, that hee might *have saluted him*, and *bidden him farewell* with a kisse : and another, would have visited his fathers tombe, and seen him honourably interred, whereas they should have followed *Christ* directly : so the Papists will not goe the nearest way to Heaven, by *Christ*, but will needs coast about, by the *Sepulchers of Saints*, for feare belike, that if they should make too much haste, they should come too soone thither : But the Lord commands us, *so make streight ways for our steppes*, * and *so make streights steps in that way* : but the crooked crabs in the dead Sea of *Rome*, will not learn to go streight: their crooked lives, must needs runne on in crooked lines : and their blind workes, will needs finde blind wayes, rather then they will keepe the Kings

* *Abiam*
raj idis tu
xueia.

Kings high-way to Heaven : as superstitious travellers, that turne aside to worship *every greazie stone* : or as the *Jewes*, (perhaps as they went to the Temple) would make a stay at every greene hill, and every shade grove (the Lord complains thus) as ye have seen some hackney Jades at every green banck, with a moneths minde to bait there, and steale a sweet bit, a mouthfull of Idolatry.

2. They *have made the way wide*. You know the man who said, he would not leave his part in *Paris*, for his part in *Paradise* : And I thinke it not impossible to finde some daintie minion in the Whores lap, that would not exchange his *Cardinals Hat*, for a *Martyrs Crowne*. But for this time, we will thinke, that they thinke at least, that they would come to heaven : But when they heare *Christ* saying, *I am the way*, they thinke in their conscience that's too narrow; and when they heare him say plainly, *that the way is narrow*, they say plainly that's *an hard saying, who can beare it?* And as the *young man that came to Christ*, went away griev'd at a like speech : so they are griev'd indeed, because they were as covetous as he was : but they will not goe away because they are not so ingenuous as hee was. But why was the young man griev'd, and why are they griev'd, as the young man was ? because he was *rich*, because they are *riotous* : they are afraid that narrow way will not receive their goodly traine, their great retinue : fond men, that cannot be contented to *go to heaven*, except they *goe in state* : very fooles, that will not

O

(as

SER. 5.

maia

λιδου λλ

μας r

SER. 5.

(as the Proverb is) leave their bables for the Tower of London, their towers of *Bable* for the *Lard*: that will not shake hands with that *folly*, that they imbrace this *felicitie*. But why will not they goe away as the young man did? hee was a young man they thinke, and they are grown gray in mischievous devises: they meane to try conclusions ere they goe away. What doe they then? they hire a rascall rout of hungry ditchers to breake up the fence, that the word hath made, to make the way broader then the merits of *Christ*, and then they eke it out with the forged merits of Saints: and being so drunken with superstition, that they cannot passe the lake that burnes with fire and brimstone for evermore, upon that one planck of *Christ*, as they say the barbarous Turkes doe, when they meet a deepe river in the way that interrupts their course, they slay their poore vassals, and make a bridge of their dead corps: so they inlarge that bridg with the rotten boords of Saints mediation: but it is to be feared, that while they, in their Pontificall fancies imagine the bridge (by their deceitfull moone-shine) wider then it is, they find themselves deeper then they would, plunged in that *Lake that burneth with fire and brimstone for evermore*.

3. *They have made the gate wider*: They are so cram'd with the finnes of the people, and fed so fat with their *follies*, and so puffed up with the winde of *pride*, that they have no hope to get into Heaven, if all that get in must do as *Christ* said, *Strive*

The Tree of Life.

99

SER. 3.

to enter into the strait gate : beside their great Master would faine have the gate so large, that he might goe in with full soope, top and top-gallant, without *vailing his triple crowne*, or bending his stubborn knees : for he is as stiffe as though he had eaten a stake : his joynts are like the Elephants, they are no joynts : and like *Nebuchadnezzars* Image, their leggs are of brasse, they cannot bow, so much as to him that made them : they are like some nice and cold hearers of the word, that are willing to heare and make toward the Church (perhaps they made a short dinner for haste) but when they come there, and see a little doore beset with a great throng about it, they shrinke their heads into their shell againe : they meant to heare, but they never meant to croud for the matter : the Cat loves fish, but will not wet her foot : they had rather swell and putrifie, and die with sin and ignorance, then be so sweezed. But what doe they in this case to helpe themselves ? they have set on worke many skilfull Carpenters (perhaps some apprentices of that jolly Carpenter, that made a gate of a window by his learned interpretation of a place in the *Acts*) they have furnished them with store of timber out of the Popes storehouse of Saints Reliques, and these have promised to give so much soope to the gate, that the most profound bellies may step in and not complaine for want of elbow-roume.

4. They have made many gates instead of one : The Grammer of the Gospell writes it is *as the*

SER. 5.

gate, not the gates: and *Christ* saith, *Ego sum ostium*, *I am the doore*, not the doores: *I am, and no other*, as the Lord speaketh in another place: But these foolish *Florentines*, (I think *Florentines*, I know foolish) these foolish *Florentines*, have a strong conceit, upon a weak ground, that the more gates go out of their City, the more gaine comes in, and therefore have made *so many Saints as are gone to heaven*, *so many gates to goe to heaven*. Excellently saith the Spirit of God in the *Revelation*, *Revelation 21. and the 21.* *And the twelve gates were twelve Pearles*, every severall gate was one Pearle: the translation abates something of the worth, for those Pearles in *English*, are *Margarites* in *Greek*, and those *Margarites* are the best of Pearles, and represent *Christ* himselfe, and that most sweetly: for those *Margarites* are begotten of the divine influence of the starres, and conceived of the pure dew of Heaven, though a poore ihell gives them entertainment: so was *Christ the Sonne of the most High*, begotten by his eternall father, and conceived by the Holy Ghost, though he did not *abhorre the wombe of the Virgin*, though the Virgin *Mary* brought him forth.

But here seemes to be many gates. I pray mark: there is a *double number*, and a *double unitie*: there is a *number* of twelve, and a *number* of three: of twelve, round about for the twelve tribes of *Israel*: of three, on each side for the *Gemites* in all quarters of the world, three to the East, three to the West, three to the North, three to the South: twelve

The Tree of Life.

101

VER. 5.

twelve, that the fulnesse of the *Iewes* may come in by those gates; three, that the fulnesse of the *Gentiles* may come in and sit with *Abraham* in the *Kingdome of God*. * Againe, there is a double unitie, an unitie of matter, all these gates are made of *Margarites*: an unitie of forme, they are all made of one *Margarite* a peece; and that *Margarite* I told you was *Christ*: so that in effect, there be many goers, but one gate: there be many *Iewes* and *Gentiles* to enter, * *this gate will receive them all*, both *Iewes* and *Gentiles*, that shall be gathered from all the four winds of the earth.

* 150-1
apoc 22:17
in 22:17
14.

This is the gate which the Angell of God hath measured with his golden reed: but the leaden meetwand of the Popes Canonization hath laid us out gates made of the rotten wood of Saints, if it did but chance to glow a little in a gloomy night of darknesse.

I will end now this point of *Saints in generall*. We read of some that take the *Kingdome of Heaven* by force: *For the Kingdome of Heaven suffers violence, and the violent take it by force*, saith *Christ*: and yet these men are commended: for it suffers the m, *grata est vis illa*. We read of some againe, that purchase the *Kingdome of Heaven*, for the wise *Merchant* sold all that he had, to purchase the field, in which he knew there was a rich *Margarite*, and that *Margarite* was *Christ*, and that field was *Heaven*: and yet this *Merchant* is commended: but we doe not read of any that crept into the window, but thieves and robbers, and they are condem-

Mat. 11:12

Mat. 13:46

O 3

ned:

SER. 5.

not but such thieves and robbers are the Papists, that thinke to steale in by the windowes of Saints prayers : and that when the gate stands wide open, when *Christ* stands forth and invites all, *Come unto me, all yee that are heauie laden, and I will ease you :* and yet these thievs had rather pray to Saints, and neglect *Christ*.

But it rethinks, their prayers without *Christ*, are like the womans Beere, when she forgot to put in the Malt : they are prayers of their owne brewing, and they are like to drinke as they brew, faint beere, faint prayers, thin beere, thin prayers. What if they be strong of the Hop of Saints, yet when there is no graine of faith in *Christ*, not so much as a graine of Mustard-seed in them, I hope I may well terme them thin beere, thin prayers, faint beere, faint prayers. Let me then say to them, Behold, these are thy Saviours, ô thou sonne of the rebellious woman, ô thou daughter of *Rome*, thy Saviours in whom thou trustest : and let mee say to you, *Sonne of man, seest thou these abominations?* then learne to say with me, O the patience and long sufferance and gentlenes of God, toward vile sinners!

Follow me but a little further with your attention, and I will shew you *greater abominations then these* : for now I come to the third step, concerning their *Idolatry with the Virgin Mary* in particular. *Revelation 9.* There is mention made of a *breed of Locusts out of the smoake of the bottomlesse pit*, which are at large described there : among other, this is

ONE

one particular, that they have womens haire, according to the judgement of learned Interpreters: these *Locusts* typifie the flocks of *Easterne Saracens*, and the *Westerne swarms of Monkes*: but how can shaven crownes (for so Monkes are, and it went before, that they had like crownes upon their heads, which notes, that round shaving in forme of a crowne, which was indeed as precious as a crowne to them, to keepe them sacred and inviolable) how can those bald-pates be said to have womens haire? yes, not litterally, but mystically, because they gloried in *womens haire*: the thing is plaine in storie. The *Saracens* descended indeed of *Hagar* the bond-woman, as it were of purpose to verifie this type, will needs be called *Saracens*, of *Sarah* the free woman: and so they boast of their womens haire. And who knowes not, how the Monks brag of the *Virgin Mary*, and so their bare skuls have borrowed a periwig (as it were) of womens haire. But what doe they with it? As the *Carthaginian* Matrons once suffered themselves willingly to be shorne, that the men might make Engines of their haire, for the defence of their Citie: so the *Carthusian* Monkes, and other of the same rabblement, have made an engine, an *engine* of the Virgins haire to take heaven withall, and let me tell those bold climbers, in what danger they are of an irrecoverable fall, as the Proverb is, * *the sword hangs over their head in a slight haire*, as it did for *Dionysius* his Parasites: let them looke backe to their originall, *the rocke out of which they*

* *ἡ σπάθη αἰεὶ ἐπὶ τῇ κεφαλῇ ὡς ἐν ῥαβδίῳ.*

SER. 5.

they were heven, the pit from whence they came. If the clew of the Virgins haire hath led them to a posterne doore of Heaven, the key of him that is the *Angell of the bottomlesse pit* must open it: but let me tell them, that *pit is bottomlesse*, there is no hope of getting out, and therefore *that key is bootlesse*, there is no hope of getting in.

The *Helvidians* of old, cal'd the perpetuall-virginitie of the Virgin *Mary* into question: but shee might have beene * a perpetuall *Virgin*, as well as she was † borne of God, if she had not falne into the *Priests* hands: they have shrived her but illfavour-
edly: for though her spotlesse virgin-soule, enjoy an innocent sleep (I do not meane, an * everlasting soule-sleep) in the bosome of *Abraham*, yet these artificiall leachors, have made shift to find a trick, by a *vertuall*, I cannot say, because it is most *vicious*; by a *spirituall*, I cannot say, because it is most *carnall*; but by that which the sonnes of the *Philosophers* call, a *virtuall* or *spirituall* contact, to contaminate her memorie, which should be blessed, and to commit folly with her very name.

For what I pray you, are † those flattering titles which they give her in their prayers, *Queene of Heaven*, *Mother of grace*, *Port of Paradise*, &c. but such uncleane and unchast names for a Virgin, that if she should heare them with patience, I would not be afraid to say, she were the most impure harlot that ever was: but her blessed spirit abhorres their cursed breath, and they, while they thinke to sowe these ungracious seeds of spirituall
whore.

* αἰς πᾶσι
διὰ τοῦ
† διὰ τοῦ Θεοῦ

* ὑπὸ τῷ
† ὑπὸ τῷ

† τὰς
ἐκκλησίας.

whoredome in her most gracious eares, doe but imbrace a cloud, instead of a Queene; a *Ione*, instead of a *Iuno*, as he did; and so beget mishapen *Centaures*, I may say, centuries of misbegotten *Orizons*. Or, what are their strange devices, that God hath given her his Kingdome, and reserved only that other halfe to himself, the halfe of mercy to her, and the halfe of justice to himselfe: that he contents himselfe with his *Bench of Iustice*, and hath placed her in the *Mercy seat*: and that this was prefigured in *Ahasuerush*, who promised *He-ster* the halfe of his Kingdome: a goodly stratagem to drive men from God to *Mary*. Againe, that there are two Ladders up to Heaven; a red Ladder by *Christs blood*, and a white Ladder by *Maries beautie*, which is farre the easier: me thinks these men mistake *Iacobs Ladder*, but yet something like it was, for they are in a dreame, as *Iacob* was. But I will not rake this dunghill of stinking blisphemies.

Yet if a man would take the paines, to turne over their stinking Rosaries, but as often as they do their beads in a day, he should soone perceive, that the name of *Christ* is out of fashion, out of date, and the name of the *Virgin* in the freshest honour: the withered Lawrels of *Christ*, are faine to vaile the Bonnet and give place to the flourishing, prime, and greene Garlands of the *Virgin*: as *Lucullus* did once to *Pompeys*: and some merrie Courtier might aske no more, whether *Mary* were gracious with *Christ*, but whether *Christ* were with

P

Mary,

SER. 5.

Mary; as they did scoffingly, whether *Alexander* were gracious with *Hephestion*: *Mary* hath all the tutors, *Mary* hath all the presents, *Mary* doth all in the Court of Heaven. It is not here, as it was once said of *Themistocles* his sonne, that he ruled all *Greece*, because his father ruled all, and his mother ruled his father, and he ruled his mother: For the Popes Sophist: call Logick in a *Sorites*, and ambitious Rhetorick in a *Climax*, is cleane contrary: God rules the World, his Sonne rules him, and *Mary* rules his Sonne; therefore *Mary* rules the World. She is become, against the *Lex Salica*, I am sure, against the *Lex Cælica*, the new Queene of Heaven, at least, as though her sonne were in his minority, the Queene Regent. She complains her self in *Erasmus*, that she hath so many Clyents, so much custome, *santum non enecant*, shee hath much adoe to take respite enough, to take breath enough, to keepe life and soule together: belike they meane to kill her with kindnesse, to presse her to death with loads of honour; as the perfidious Virgin was served that betrayed the Capitoll: they come something neare alreadie, *santum non enecant*. But if there be any that make shew to kisse the Sonne, as the *Psalmist* speakes, it is to be feared, that it is not because they are afraid least he, but lest she be angry: or according to our common speech, many kisse the child for the nurses sake: they kisse the child, but their mouth waters at the mothers lips, they make much of the child and dandle it in their armes, but it is but to insinuate themselves into

The Tree of Life.

107

SER. 5.

into the sweet embraces of the mother.

And yet these filthie monsters of lust (for they are no better then monsters, bewitched out of the shape of men, by the powerfull charmes of the Romish *Circe*, and her golden Cup of fornication) these filthie monsters do so please themselves in their filthinesse, that as the Apostle *Peter* speaks, *they speake evill of us, as of those that do evill, and thinke it strange, that we doe not runne with them into the same excesse of riot.*

Like some fond and amorous Bridegroom newly wedded, that dotes may chance upon an homely spouse, and wonders that all his neighbours doe not meet him with their mouths full of wonder and gratulation, that they doe not worship her whom he adores: because forsooth, shee is written for a Saint in the Calender of his heart, he thinks she should be received for a *Queene* in the Charter of their Parish: because she is the *I*-doll of his fancie, he thinks she should be the goddesse of their faith: he is so well acquainted with the zeale of his owne private devotion, that hee cannot but admire, what cold blast of stupid ignorance or envie, (for he hath not the power to think it any other) hath so frozen and congeald them, that they do not melt into his mold, that they will not be reduced to his temperature.

But to give them their answer. The *Old Iewes* baked for the *Queene of Heaven*, and the *New Collyridians* did the like for the *Virgin Mary*, whom they cald the *Queene of Heaven*, and so do the Pa-

SER. 5.

pists, the sole heires of both their follies. But let *Epiphanius* answer them all : The *Virgin* is to bee honoured, she is not to be adored ; shee is *blest* among woemen, but not *God blessed for ever* . or, that I may allude to those cakes, shee may be honoured, that is *frumentum*, corne that growes in *Scripture*, a Christian stomach may digest it : but she must not bee adored, that's *fermentum* ; it is so fowre of *the leaven of the Pharisees*, that a Christian stomach (as *Erasmus* said, he had *Animum Catholicum*, *stomachum Lutheranum*, a Catholike minde, and a Lutheran maw, because he loved no fish) I say, a Christian stomach cannot brooke it : in a word, their Cake (as we use to say) is dow baked : and it were to be wished, that these blinde *Collyridians*, if their mouth be out of taste, at least would annoint their eyes with that *Collyrium*, commended to the Angell of *Laodicea*, *Revelation* 3. some eye-salve of the *Scripture*, that they might see the grossenesse of their Idolatrie.

If they could but open their eyes, I doubt not, but they might see that we give more to the *Virgin* then they, that we are not Hereticks, because wee doe not give so much to the *Virgin* as they doe ; but they are Atheists, that give so much as they do : and yet to say truth, we give her more then they do ; they would make her worshipfull, we would have her honourable : an easie Herauld would decide the controversie, which is the better title : and so would an easie Divine, which are the *Antidicomarianites*, they or we. But if they will needs sleepe

The Tree of Life.

109

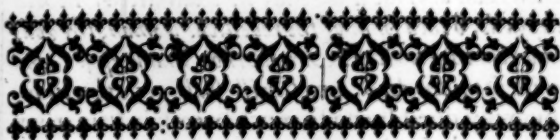
SER. 5.

sleep still, loth to part with this pleasant dreame: let us call and see if we may awaken them: Behold thy gods, O thou sonne of the rebellious woman, thy gods in whom thou trustest! Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. But why doe I spend so much breath in vain, they are not *deafe*, but *dead* in sinne: let me rather speak to you that heare me: Son of man, seest thou these abominations? then learne to say with me, O the patience, and long sufferance, and gentlenesse of our God, toward vile sinners!

I am come you see to the highest step: I have now finished my narration or generall explication of Popish Idolatry, and I stand (as it were) upon the highest pinnacle of the *Tower of Babel*: I should begin to pull downe: but the time will not suffer.

P 3

2 Cor.



1 Corinth. 2. 2.

For I determined to know nothing among you, but Christ Iesus, and him Crucified.



Efore I proceed any further, I must beseech you all to heare with *wisdome* and *love*. Let no man thinke these fowle Idolatries either *lesse abominable*, because they are so *ridiculous*; or more *samiable*, because the phrase of my speech hath seemed hitherto to smile upon them. I thought I must confesse the Nature of this exercise, especially in a controversie, admitted of some libertie, and I wish I have not taken too much, and beseech you so to interpret me.

But as the picture of a Goddesse in a certaine Temple was so contrived, that she fround on men

The Tree of Life.

III

SER. 6.

as they went in, and smiled as they came out, as though they had won her good wil with gifts and offerings: the Priests they did indeed, whose devise it was: and therefore I think the men, clean contrary to their Goddesse, smiled when they came in, as knowing nothing; but frowned, when they went out so cheated: so, though yet my entrance hath seemed to smile, yet I meane to learne to frown, before I go out of this Temple of Idols: I meane to whip out these cheaters, though I came in like a *Lamb* (as they say of Moneths) I will endeavour to goe out like a *Lion*: I meane to walk with a *fiery tongue* among this stubble: and if this *fat superstition* begin as *Agag* did, to walk delicately, and say with her selfe, *surely the bitterness of death is past*: let her know, I owe a sacrifice to the God of *Israel*, and that must and shall be paid with her blood, *gratior nullus liquor tinxisset aras*, as hee said.

Now I proceed: I had brought you to the *gates of this Babel*: we must cast a mount against, and plant our batterie: I will tell you before hand, what you shall see afterward, that when you see it, you may observe all things more exactly.

1. You shall see the *Armie*: then,

2. The *successe*.

The *Armie* shall be distinguished into *Captaine* and *Soldiers*.

The *Captaine* shall be the *Word of God*, even God the *Word*, who is the *Captaine* of the *Lords Hosts*, (so stiled in *Iosua*) and the *Lord of Hosts*: whose
name

Ioh. 5. 19.

SER. 6.

name is written in his thigh, *Revel. 19. The King of Kings, and Lord of Lords.* The *Souldiers* shall be *valiant reasons* that have sworne fealtie to him, and put their neck under his yoke, that will fight manfully under his banner. The *Successe* I need not tell you, you know alreadie by the Armie: yet I will tell you, that you may know the better.

1. *Victorie*: Not a blow shall be given, nor a stroke struck, but the *Priests* shall march before the *Arke of God* round about the *Citie*: they shall blow their *Trumpets*, at the command of their great Commander, at whose shrill voice the tender women shall teare their haire, and howle, as you have heard paltrie curs when a bell rings: feare shall come upon the inhabitants of the land: their hearts within them shall melt like water, and their feeble knees shall knock together, the foundations of the City shall shake, and the whole frame tremble: yea, their mightie champions shall fall low, and like the dust that is under his feet: their paper wals and painted castles shall fall low, and kisse the ground on which he treads.

2. We will erect a *stately Trophée* for a monument, wherein shall be ingraven in indeble Characters for all eternity, the true storie of their pride, the just cause of their fall, the true storie of their sin, the just cause of their shame.

3. We will sack the houses, and ransack the store-houses, and see what treasures we may cary away for our owne use, to enrich our selves withall. Briefly and plainly I will,

I. Con-

The Tree of Life.

113

SER. 6.

1. *Confute this their opinion by Scripture, and reason out of Scripture.*
2. *Refute their weak arguments.*
3. *Observe the causes of this grosse superstition.*
4. *Collect some uses : This is the summe of all that follows.*

The first place of Scripture shall be against the mediation and invocation of Saints, *John 2. 4. Iesus said unto her, Woman, what have I to do with thee? &c.* You may read the Story at large, I will run over my meditations. Observe with me.

1. Out of the Story, *Mary* was not sent here to *Christ* by any, to mediate for them; but she went of her owne accord.

2. Out of the words,

1. Severally, *Woman*, not *Queene of Heaven*, not *Mother of Grace*, nor *Mother by nature*, (though that were by grace too, for the Angell stile her * *as one that had received grace*) not so much as *Mother*, but plaine *Woman* : *What have I to doe with thee ?* or what hast thou to do with me, according to the sense : as if he should have said, as he did.

† This my command from me receive,

Thine own work do, thine own web weave.

Meddle with that you have to do, you have nothing to do with me.

2. Joyntly out of the connexion, *Woman, what have I? &c.* as if he had said, *Thou art a woman*, therefore thou hast nothing to doe with me: thou hast nothing to doe with me, *because thou art a woman*.

9

771577

* η καχαι-
τωνδιν.

† τα' αυ-
της ἔργα·
κόμῃς,
ἴσους ἡλ-
κώπῃ τοι.

SER. 6.

man : or, thou hast nothing to do with me, why? because thou art a woman. Thou art a woman, what then? Thou hast nothing to do with me.

But imagine a Jesuite had stood behinde her when she heard this : no doubt but he wou'd have prompted her thus : What be thus taken up? Woman : it might have beene Mother : What have I to doe with thee? then tell him, thou hast something to doe with him : uncover thy breasts, *Mary*, (they be their phrases) and conjure him, by the Roses of thy cheekes, and the Lilies of thy hands, by the wombe that bare him, and the paps that gave him suck, by the sacred name of a mother, to give thee better respect : nay, (they be their owne words) *Imperare demptori, jure matris impera* : thus the Jesuite would have tutor'd her.

Psa. 45 11

But you must know, she had a better master, even the Spirit of God within her, that taught her a better lesson : and therefore shee stands not to contend or contest with him; she makes no replys; she knowes what the Psalmist said, *He is thy Lord, and thou must worship him* : and shee thinks with her selfe, I was rightly called woman, for I have spoken once like a foolish woman, but I will make a covenant with my lips, that I offend no more with my tongue : and then as though shee did remember her selfe, that she had forgotten her selfe, when she attempted to prescribe to him that is above prescription, she turnes to the servants, and commands them to do whatsoever he should command them.

But

But O Blessed Saviour, suffer the sonne of thine handmaid to speake a word unto my Lord, in the behalfe of thine handmaid: Thou bidst us *Learn of me, that I am humble and meeke*, and why art thou so cruel to thy Mother? thou wast as a *sheepe that is dumbe and openeth not his mouth before the shearer*, and why art thou so harsh to her that bare thee? How many, Lord, how many meaner suitors have requested greater matters at thy hand, and obtained, and why must a Mother only go away with a denyall? or if she must needs have a denyall, why was not the *bitternesse* of the thing, *sugred* with the *sweetnesse of words*, or why must that denyall be embittered with a *check*? but suppose her rashnesse deserved, might not her relation deserve a mitigation? why then was that check whetted and sharpened with a question the servant of war and wrath? Thy words, o thou fairest among the children of men, thy words were wont to distill like the honey, and thy lips to drop like the honey combe, and yet thou hadst not tasted that potion of gall and vinegar, and whence then is this tang of tartnesse?

But vaine man that I am? *τι ουκ εστις υδου διδουκαλον*, why doe I disease my master? why do I say, *who shall ascend into heaven* to bring a resolution of this difficultie from him? behold the meaning is *neare*, and the word is in thy mouth, and if you will give mee leave, I will tell you. She presumed because shee was his mother, and therefore he thinks it fittest not to call her mother: she knew too well he was

Q 2

her

SER. 6.

her sonne, but she did not thinke that hee was the sonne of God, and therefore he thinks it fittest to call her Woman.

O the sweetnesse of the wisdome and providence of our Lord: he gives a *preservative* long before hand, against that poyson which he foresaw the *Italian Divell* would temper long after, to the perdition of many poore Christian soules, if it should not have beene prevented with a *preservative*: He calls her but woman, that was his Mother; that we might not call her Goddesse, that was but a woman: he *visifies* her, that we might not *desie* her: he tells her that she had nothing to doe with him, that we might have nothing to doe with her: And as *Paul* writes, *Be angry and sinne not*: so he who was the *pastorne of meekenesse* was *angry*, that we who are the *Embleme of weaknes* might not *sinne*: he was angry and *denied her petition*, that we might not *sin* and *dote on her intercession*: he denied her to her *rebuke*, that wee might not dote on her to his *dishonour*: he rebuked her sharply *in a question*, that he might teach us sweetly that it was out of *question*, that she can have no stroke, no hand, not so much as a little finger in the divine worke of mediation.

To wind up all that hath beene spunne out of this Context of Scripture. *Maries acceſſe to Christ*, was such, and such was her *ſucceſſe with Christ*, that if I would goe to her, I thinke she dare not goe to him: or if she would goe to him; I knowe I dare not goe to her, except I longd to speed as shee did.

This

This is the first testimonie which I trusse up thus: *Mary* is a woman, and therefore she hath nothing to doe with *Christ*: she hath nothing to doe with *Christ*, therefore we have nothing to do with her, therefore she is no Saviour, therefore no Saints are Saviours, therefore no Saints are to be invocated as Saviours.

The second place shall be 1 *Epistle of Iohn* 2.2. *If any man sinne, we have an advocate with the Father, even Iesus Christ the righteous, and he is the propitiation for our sinnes*: here you see, that the beloved *Disciple* tels us, that *Christ* is the only Advocate: that *lay in the bosome of Christ*, tell us, that *Christ* who came out of the bosome of the Father, is our only Advocate, not Saints, nor Angels: for here be many things to enable *Christ* for that office, that disable all Saints.

1. *The secret opposition of Client and Patron, of sinner and righteous, if that any sin, we have an Advocate, Iesus Christ the righteous.*

2. *The sweet agreement of the Patron and Judge, the Father and the Son, we have an Advocate with the Father, Christ Iesus.*

3. *The necessary condition of him that must be an Advocate, intimated in the conjunction of these words, with those that follow, we have an Advocate, Christ, who is the propitiation for our sinnes*: As if all were said thus: We are all sinners, for hee had said before, that *he that saith he hath no sinne, is a lyar, and the truth of God is not in him*: and therefore we stand in need of an Advocate: and that

SER. 6.

Advocate must needs be righteous, if he would doe any good for sinners : and we have sinned against the Father, therefore our Advocate must be one that is neare the Father : and because our finnes cry lowd for vengeance, he must satisfie for our finnes, that will be heard for mercy : there is no mediation for sinners, but by him who is the propitiation for finnes : none can *plead* for us, but he that *bled* for us. All these leade us by the hand to *Christ* : He is the *righteous*, the *Lamb*, the *true Israelite without guile*, the *Sunne of righteousness*, he is neare the Father, he sits at the right hand of God, he is the only begotten and beloved sonne of the Father, in whom he is well pleased : he made satisfaction for us, and therefore hee knowes best how to make intercession for us : therefore he is our only Advocate. Not Saints,

* *of sinners*
but *sinners*
of
† *of* but
of
* *of* but
of
† *of*

1. They are not the righteous, not * *righteous*, but *made righteous*, or if righteous, not the righteous.

2. They are not the only sonnes of God, not † *sonnes*, but *made sonnes*, or if sonnes, as they are sonnes indeed, yet not by * *nature*, but by *adoption*: by adoption, therefore by † *making of sonnes*, not by nature, by Regeneration, not by Generation.

3. They are not our propitiation : they did not undergo the wrath of God, for our finnes : therefore they cannot undertake to procure the favour of God to our prayers : in a word, Saints are not Advocates, they are not Mediators, and therefore not to be invocated as Mediators.

The

The Tree of Life.

119

SER. 6.

The third place shall be *Revelation 19. 10.* And I fell downe at his feet to worship him, but the Angell said, take heed thou doe it not, for I am thy fellow-servant, and worship God: I bring this place, because as you know, the invocation of Angels is a part of this controversie.

1. You have in this verse, the *error of Iohn*: and I fell downe, &c. out of which I observe, as *Salomon* writ his *Ecclesiastes* after his *Vanities*, to testifie his *reconciliation* to the Church: so *Iohn* reports his error to shew that hee did repent of it. Again, as *Thomas* doubted of the *resurrection*, that we might be assured, as *Divines* observe: so *Iohn* was suffered to fall, that we might be admonished to stand.

2. You have the correction of the Angel, which consists,

1. In a *Prohibition*.

2. In a *Reason*.

The *Prohibition* is, *See thou doe it not*: which is much more emphaticall in the Originall, * *see, not*, there is an Ellipsis of the word † *doe*, or some such like: out of which observe,

* *see, not*.
† *doe*.

1. The zeale of the Angell: for that word that is wanting may say as *Christ* did, *the zeale of thine house hath eaten me up*: zeale makes haste, it stands not upon complement of words: it hath no spare time to spend so idly: and therefore the Angell saith abruptly *see, not*: as if he should say, I cannot speake till you stand up.

2. The detestation of the fact: for you must imagine

SER. 6.

gine that what was defective in speech, was supplied by action: and therefore thinke you see the Angell either turning away from Iohn, as offended; or raising up with his hand: he thought it not enough to expresse his dislike in words, but hee speakes more effectuall with his hands, and he will have him read his dislike in his countenance. This I observe out of the passionate prohibition, *ἔργον*.

2. Now when he hath raised, he vouchsafes to conferre with him, and gives him a double reason of his refusall.

1. *I am thy fellow servant*, therefore worship not me: Where by the way note the vanitie of the Popish distinction betweene * *civil and religious*, the glorious triumphant Angels are † *fellow-servants* to the Militant Saints, therefore they cannot challenge so much as * *civill-worship* from them.

2. God is only to be worshipped, as it is written in the Law of Moses, and therefore the Angell saith, *worship God*: and so you have this Law of Moses in deed and litterally † *given by an Angell*, as Paul speakes to the Galatians.

And we may well say, this is a blessed Angell, he speakes the word of God in truth, without respect of persons; as they said of Christ: yea, without respect of his owne person. And as David said of Ahimaaz, *he is a worthy man, and brings good tydings*: so this is a worthy Angell, and let us believe him, and if any man or Angell from God, teach any other Doctrine, let him be accursed: and though he refuse his worship, yet he is no looser by the bargaine: for

* δουλία
ἐν λατρίᾳ.
† σὺν δούλοις

* δουλία.

† διαπαρεῖς
ἐν ἀγγέλοις

The Tree of Life.

121

SAR. 6.

For as it was said of *Cesar*, that while he restored the statues of *Pompey*, he established his owne : so while he reserves to God the *propriety* of his honour, he preserves to himselfe the *perpetuities* of his owne : for *the Lord will honour them, that honour him.* To point this Argument : Angels are not to be adored : therefore much lesse invocated : Angels are not to be adored, therefore much lesse Saints : to make a compound of the double Emphasis : Angels are not to be adored, therefore much more Saints are not to be invocated.

The fourth place is, *1 Timoth. 2. 5. For there is one God, and one Mediator betweene God and Men, the man Christ Iesus, who gave himselfe a ransom for all.* We have three things in this Text worth observation, for the truth in hand.

1. The *knitting together* of those words, *one God, one Mediator*; that is, as there is but one God, so there is but one Mediator: and therefore it were Atheisme to set up more then one Mediator, as it is to set up more then one God.

2. The *secret description* of a Mediator, he must be one betweene God and Man, that is, *both God and Man* : he must *participate of both natures*, that must *reconcile both natures*, which agrees to *Christ* only, who is * *God-man, Immanuel*, and therefore the true † *Mediator*, the true *Iesus*, that can save his people from all their sinnes : and though hee bee called *Mau-Christ*, yet it is the Man that was the sonne of God, as well as the sonne of Man.

* Θεω-
ανθρω-
πος.
† ανθρω-
πος.

R

3. It

SER. 6.

3. It followes, *who gave himselfe a ranfome for all*, which is like that which I noted before in *Iohn*.

I might adde a fourth out of the Context : that *Paul* speakes of a *Mediator of intercession* only, for hee had before recited, that prayers should bee made for all men, and now he directs to the Mediator, in whose name these prayers must be offered, that they may be acceptable to God, and sayes plainly, there is but one Mediator, and that one is *Christ*.

Which may serve to stop the mouth of *Papists*, which think to elude all with a distinction of *Mediators of Redemption. and Intercession*, and say, that *Christ* is the Mediator of Redemption, *Saints* may be of intercession: if these men did speake so warily as they might, and think so truly as they ought, yet we might say to them, as the Artificer did, that wrought finely, but spake meanly, when hee contended with another, that spake finely, and wrought meanly, * *as he spake, I will doe* : we might say of them, they speak well with their tongue, but they make a noise with their feet that drownes the good words : † *their deeds speak more then their words* : their pronounciation is good, but their action is naught : *Solacisum manu faciunt*, as he said.

But they do not speake well, and yet they mean worse: therefore I will endeavour to answer them.

1. *Populus non distinguit*, is an Axiom in Politicks : the peoples gowtie fingers, cannot handle the slender threads of these daintie distinctions, (which these subtil spinners make) so tenderly, but

* ως ὅτι
εἰρηκαν ἐν
πονήσῃ.

† τὰ ἔργα
ὑποβιβάζου-
σιν αὐτοὺς
λόγους.

The Tree of Life.

123

SER. 6.

but they will be in great danger of breaking : and so while these supplanting Jesuites are counterfeiting *Jacobs smooth voice* (that I may alter the storie a little) the poore peoples hands are rough and horrid with superstition, as *Esaus* were: and it were hard to say which are in the better case : *The people draw in iniquitie with cart-ropes of vanitie*, (as the foolish *Trojans* did the fatall Horse into their Citie) and so go down to the pit directly : The Jesuites spin a fine thread out of their brain (as the Spiders do, out of their bellie) and upon that they thinke to climb to Heaven as wisely : Or like two Buckets at a Well, the people are like to that which goes down in a rope directly ; the Jesuite as the other, seems to be comming up (not upon that thick rope, for he sees the other go down in it) but he thinks to winch himselfe up upon a silly thread.

I thinke the people in the better case, for though they go down in the rope, yet they go emptie, and the rope (as it were) moderates the violence of the fall, so that they are not like to sinck so deep : but the Jesuite comming up full upon his slender thread (suppose hee should wind himselfe a litle way, by his Mathematicall Magicks) the thread cannot choose but breake, and then hee cannot choose but fall into the bottome of hell: and good reason, as he hath better known ** the depths of Satan*, so he should better feelee *† the depths of hell* : as he hath made the depths of Satan, so he should measure the depths of hell : The Summe of this answer is, the thread of this distinction is too slight

* טא באדן
† טא באדן
פיר זיין זאך.

R 2

to

SER. 6.

to beare such a weight: and beside, *Populus non distinguit, while they distinguish, the people perish.*

2. *Principes non distinguunt*, is true in Politicks, though it be no Axiom. It is but an hard bargain for a King to exchange a Crown for a craftie distinction. The poore King of the *Indians*, when he heard that the Pope had given away his Kingdome to the King of *Spaine*, asked what the Pope was, that gave away that which was none of his owne: but let him claime the right of dispossessing Princes, when he pleases, and disposing Scepters, where he pleases: let him publish his pictures and represent *Turks* Turbants, and Imperiall and royall Crowns with Dukes Coronets hanging downe like labels from his loftie Miter, as hee hath done: let him pronouncethem *Maniches*, holding two *Principia*, that hold any power equall to his Soveraigntie: let him enjoy all, perhaps at his donation, who said of Kingdomes, *all these are mine, which I will give thee, if thou wilt fall down and worship*: though it be much, yet let him take all, because he is the *Vicar of Christ*: now me thinks he hath so large a parish, and so rich tithes, he might at least have remembred that he was but *Christs* Vicar: why then doth he wound the honour of *Christ*, and (as it were) cleave his Sacred in twaine, and thinke to bring this *οὐρανὸν ἐμμελίσαι*; and think to heale it with these figg-leaves? why doth he rend the seameles coate of *Christ*, and then make up the matter with a sleevelesse distinction of Intercession and Redemption?

The

The Tree of Life.

125

SER. 6.

The Whore of *Rome* hath learn'd of that Harlot that was judged before *Salomon*, to say *Dividatur*, but *Christ* will not part with his honour so: he likes no such halving: he will have all or none: *Divide and Regna*, is a Machiavilian rule, and true: give the Saints halfe, and (it is no great difference) let them take all as well. The summe of this answer is: When they rob *Christ* of his honour, he cannot take such a distinction for satisfaction; *Principes non distinguunt*.

3. *Scriptura non distinguit*: This proud distinction stands strouting, like the Angell in the *Revelation*, with one foot upon the Land, and the other upon the Sea: so this hath one part that hath ground in Scripture, namely, that *Christ alone is the Mediator* of Redemption; but the other part, that *Saints may be Mediators of Intercession*, floates upon their restlesse brain, as it were upon the Sea: so that if it have any weight in it, it must needs sinke with his own weight. Again, the Scripture tels us, that the *Saints have long white robes*: but these robes are given them, they are intire the gift of *Christ*: the wool is *Christ's*, who is the Lamb slain before the beginning of the world: the dye is *Christ's*, they are washed white in the blood of the Lamb: the work is *Christ's*, as they shewed the garments that *Lydia* wrought with her owne hands, so these are wrought with *Christ's* own hands: and they are sent to us, as *David* sent his servants to *Hanun*, *Embassadors of peace and comfort*: and therefore it is barbarous and brutish inhumanitie, to cut these coats of *Christ* short,

R 3

where-

SER. 6.

wherewith our nakednesse is covered : and it is di-
vellish impietie, to take that which remains and
make *broad Phylacteries*, and *large fringes* with it
for the Saints, and so to make *proud Pharisees*, which
were indeed *penitent Publicans*. Briefly, the Scri-
pture joyns both together, *Redemption and Interces-*
sion, to make *Christ a perfect Saviour* : *Scriptura non*
distinguit : and therefore what God hath joyned
together, let no man separate.

4. *Pontificii non distinguunt* : Bellarmine himself
that objects this riven shield of this distinction, as
a sufficient bulwarke for defence of this impietie,
rejects it elsewhere : not because he had forgotten
what he wrote here, but because he remembred
what he thought here : and therefore in his booke
De Indulgentiis, he casts off this mask of modestie,
and puts on (as he speaks) * *a vizor of impudencie* :
or rather, † *with a bare head*, as the Greeks speake,
without all circumstances : or rather more, for he
doth * *steele his forehead against blushing*, and sayes
plainly, that *Saints are Mediators of Redemption also*,
which overthrowes that forged distinction : *Ponti-*
ficii non distinguunt : and now you see no more *My-*
sterie, but *Blasphemy* written in the *whores forehead* :
so that there needs no other Confutation but to
have read it.

I have beene large in this, because it is the only
starting hole they have : and therefore I will name
but one place more, and that briefly.

The fifth. *Eph. 3. 12. In whom we have accessse*
and boldnesse, with confidence by the faith in him : in
him

* τὸ λῆψιν
ἀντιστοιχίαν.
† γυμνῇ τῇ
κεφαλῇ.
* τὸ ἐρυ-
θρῶς ἀπο-
χρῶσαι τὸ
ὀφθαλμῶν.

him, that is, in Christ: we have access, that is, to the Father: I will observe but two words here more specially: 1. Access in Greeke *εἰσόδος*: (so that according to our translation, we have not so much as any access to God the Father, but by Christ, who is the way and the doore: I think the word may be rendred Presentation, I am sure, the thing is said elsewhere, and is true: Heaven is a royall Benefice, there is none that hath the right of presentation, but the Kings sonne. I think we may find an Embleme of it at home: the Saints are indeed Citizens of the new Ierusalem, free Denisons of Heaven, suppose them of the Parliament, yet they are but of the lower house, they are Priests, but not High Priests; they have no access into this *Sanctum Sanctorum*: they are incorporated into the most renowned Universtitie, the Celestiall Syon, which I may well call the mountaine of vision, as the lower was called the valley of vision: for there they see no more by faith, but by vision, as the Schoole speakes: *In the mount will the Lord be seene*, as Abraham said: nay, suppose them of the house too, it is but of the non Regent house, Christ alone is the only King, the only Regent: he that hath not his *Scio*, he that is not presented by him to his Father, shall never be admitted to any degree in the University of glory.

The second word that I observe is *παρρησία* or *παρρησια*, for there are two for failing: suppose there be access, yet without Christ there is no boldnes, no confidence: if our heart like a wise Merchant would

SER. 6.

would send a ship of prayer to the coast of Heaven that should returne richly laden, with the treasures of that good land, it must first command the gracious dew to distill abundantly from the windows of the eyes, for this ship must swimme thorough a Sea of salt teares: and then to omit all other tackling, it must provide a Card and a Compasse which must agree with the points, with the will of Heaven, and the Needle of it must be touched with the Loadestone: and if it be touched with the true Loadestone, it will have a fit of shaking, a palsie of feare, it will turne and turne, and tremble and tremble, till it come to *Christ*; who will rebuke the Fever, and heale the Palsie: and then it will stand still, and stand with confidence: for *Christ* is a *Magneticall rock* whose attractive grace it is that drives it thither; and the house of faith is builded upon that rocke: let the raine fall, and the Windes rise, and the Sea rage, it stands unmovable, like to Mount *Sion* that cannot be removed: and why, because it is builded on a Rock.

The Papists then that goe without this faith in *Christ*, may come with a *shivering of feare*, but they cannot come with *boldnesse*: or, that we may be liberall to them, they may come with *impudence*, but they cannot come with *boldnesse*: for in *Christ* wee have *accesse with boldnesse*, saith the *Apostle*.

And thus farre have I exercised my selfe in the Scripture: if any say, I might have made choise of more and more pregnant places. I answer: that I thinke these pregnant enough, and I know this truth

truth impregnable, and therefore need not be very scrupulous.

You have heard how the Papists *dishonour Christ crucified*, by the honour that they give to Saints canonized: the Saints that have gone before us, are indeed a *cloud of glorious witnesses*, as the *Apostle* speakes to the *Hebrewes*, wherewith we, who are the *sonnes of promise*, are encompassed in our journey: but they comming after them, have made them a *cloud of grosse idolatry*, wherewith *Christ*, who is the *Sun of Righteousnesse*, is eclipsed in his glory: You have heard in particular how they commit folly with the *Virgin Mary*.

I touched that point but sparingly: but if a man would take the paines to turne over their stinking Rosaries, but halfe so much as they do their beads in a day, he should soone perceive that the *name of Christ* is out of fashion, out of date, and the *name of the Virgin* in the freshest honour: the withered lawrels of *Christ* are faine to vaile the bonnet, and give place to the flourishing, prime, and Greene garlands of the *Virgin*, as *Lucullus* did once to *Pompeyes*.

And if there be any that make shew to kisse the *Sonne*, as the *Psalmist* speakes, it is to be feared, that it is not because they are afraid *least he*, but *least she be angry*: or, according to our common speech, Many kisse the child for the mothers sake: they kisse the child, but their mouth waters at the mothers lips: they make much of the child, and dandle it in their armes, but it is but to insinuate

S

themselves

SER. 6.

themselves into the sweet imbraces of the mother.

And yet these filthy monsters of lust (for they are no better than monsters, bewitched out of the shape of men by the powerfull charmes of the *Romish Circe*, and her golden cup of fornication) these filthy monsters do so please themselves in their filthinesse, that, as *S. Peter* speakes, *they speak evil of us, as of those that doe evil, and thinke it strange that we do not run with them into the same excess of riot.* Like some fond and amorous bride-groome newly wedded, that dotes, may chance, upon an homely spouse, and wonders that all his neighbours do not meet him with their mouthes full of wonder and gratulation: that they do not worship her whom he adores: because, forsooth, she is written for a *Saint* in the Calender of his heart, he thinks she should be received for a *Queen* in the Charter of their Parish: because she is the *idoll* of his fancy, he thinks she should be the *Goddesse* of their faith: he is so well acquainted with the zeale of his owne private devotion, that he cannot but admire what cold blast of stupid ignorance or envie (for he hath not the power to think it any other) hath so frozen and congeal'd their dull spirits, that his Sun doth not melt them into his mold, that they will not be reduced to his temperature.

But the truth is, as I said before, we give more unto the Virgin, than they do: they would have her *worshipfull*, we would have her *honourable*: an

easie

The Tree of Life.

131

SER. 6.

casie Herald would decide the controversie, which were the better title: and an *casie Divine*, which were the *Antidicomarianisa*, they or we: but it is a fit of *frenzie*, not of *love*, that transporteth them: the untamed horses of distempered passion, as *Plato* cald them, have so hurried and whirled about the crazie chariot of their reason, that they have frightened them out of their little wits, and set the wheelles of judgement (upon which they should have run steadily) quite beside the socket.

And therefore we have taken such a course with them, as, you know, 1. We have cal'd upon them by a generall discourse, as faithfull friends, to reclaime them from this folly. 2. We have set the Scripture, as a grave over-seer, to frowne upon them, and chide them into their wits againe: this hath done little good yet; and therefore we must now try the last remedy: if they will not learne of the word at *Ierusalem*, we must send them to schoole to *Bethlehem*, (a place appointed for men in their case) and there set Reason, like a severe master, to disple them every day, and whip their wandring wits from place to place, (as they do vagabonds) till they returne to the place from whence they came, and regaine the seat of their Nativity, together with the Scepter of their Regencie.

FINIS.